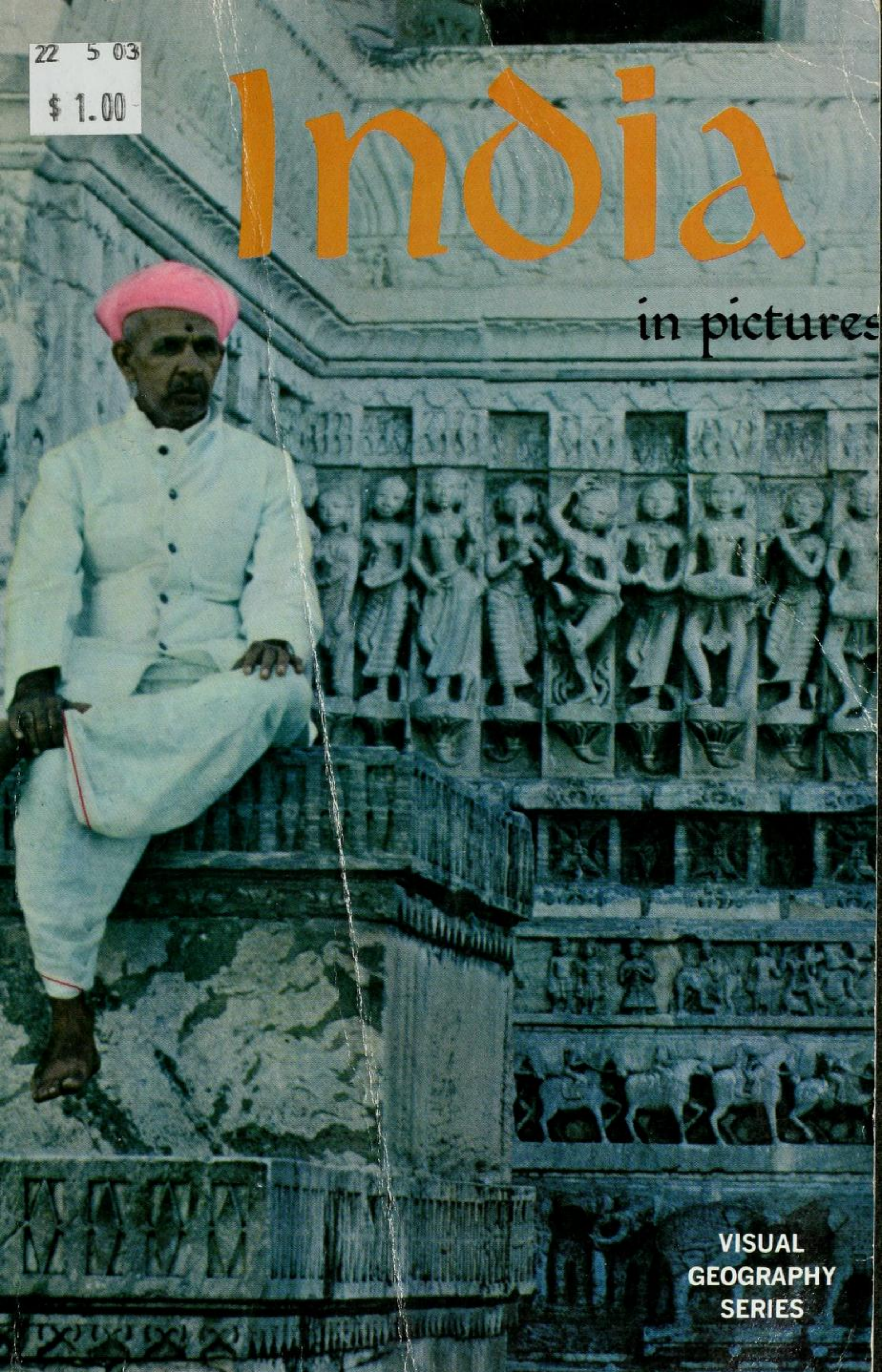
22 5 03
$ 1.00

India

in pictures



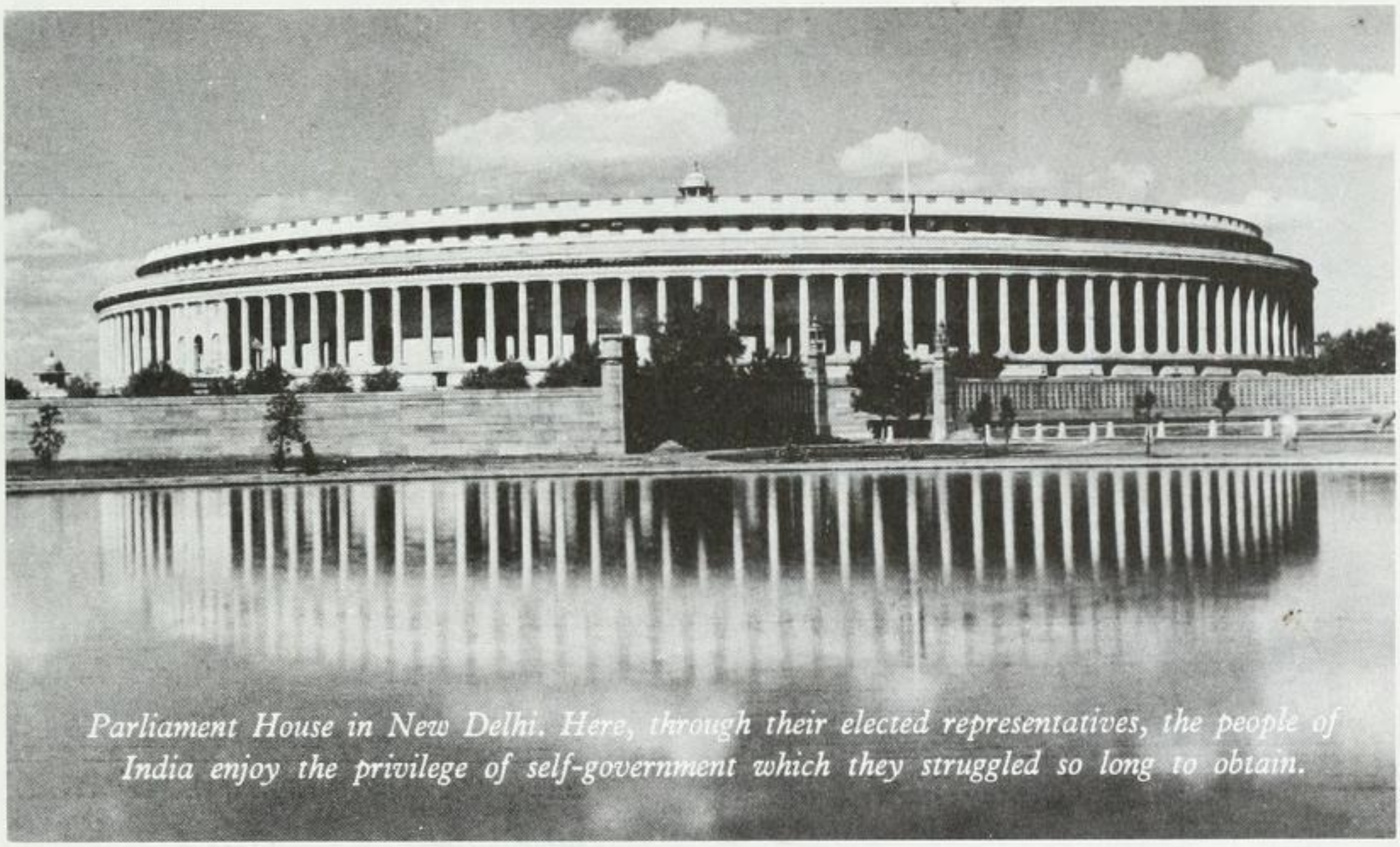
VISUAL
GEOGRAPHY
SERIES

SHOUT
SHARE
IT

India

in pictures

Prepared by Elizabeth Katz, M.A.



Parliament House in New Delhi. Here, through their elected representatives, the people of India enjoy the privilege of self-government which they struggled so long to obtain.

VISUAL GEOGRAPHY SERIES

Oak Tree Press Co., Ltd.
London & Sydney

STERLING
PUBLISHING CO., INC.
NEW YORK

VISUAL GEOGRAPHY SERIES

Afghanistan
Alaska
Argentina
Australia
Austria
Belgium and Luxembourg
Berlin—East and West
Bolivia
Brazil
Bulgaria
Canada
The Caribbean (English-Speaking Islands)
Ceylon (Sri Lanka)
Chile
China
Colombia
Costa Rica
Cuba
Czechoslovakia
Denmark
Dominican Republic
East Germany
Ecuador
Egypt
El Salvador
England
Ethiopia
Fiji
Finland
France
French Guiana
Ghana
Greece
Greenland
Guatemala
Guyana
Haiti
Hawaii
Holland
Honduras
Hong Kong
Hungary
Iceland
India
Indonesia
Iran
Iraq
Ireland
Islands of the Mediterranean
Israel
Italy
Ivory Coast
Jamaica
Japan
Jordan
Kenya
Korea
Kuwait
Lebanon
Liberia
Madagascar (Malagasy)
Malawi
Malaysia and Singapore
Mexico
Morocco
Nepal
New Zealand
Nicaragua
Nigeria
Norway
Pakistan and Bangladesh
Panama and the Canal Zone
Paraguay
Peru
The Philippines
Poland
Portugal
Puerto Rico
Rhodesia
Rumania
Russia
Saudi Arabia
Scotland
Senegal
South Africa
Spain
The Sudan
Surinam
Sweden
Switzerland
Tahiti and the French Islands of the Pacific
Taiwan
Tanzania
Thailand
Tunisia
Turkey
Uruguay
The U.S.A.
Venezuela
Wales
West Germany
Yugoslavia

Houseboats are a tourist attraction in Kashmir.

PICTURE CREDITS

The publishers wish to thank the following people and organizations for the photographs used in this book: William Bliss; Indian Government Tourist Office; Peggy Mann; Pan-American Airways; UNICEF; United Nations.

Nineteenth Printing, 1977
Copyright © 1977, 1975, 1974, 1973, 1972, 1970, 1969, 1968, 1966, 1965, 1963, 1961
by Sterling Publishing Co., Inc.
Two Park Avenue, New York, N.Y. 10016
Distributed in Australia and New Zealand by Oak Tree Press Co., Ltd.,
P.O. Box J34, Brickfield Hill, Sydney 2000, N.S.W.
Distributed in the United Kingdom and elsewhere in the British Commonwealth
by Ward Lock Ltd., 116 Baker Street, London W 1
Manufactured in the United States of America
All rights reserved
Library of Congress Catalog Card No.: 60-14337
Sterling ISBN 0-8069-1008-9 Trade Oak Tree 7061-6020 7
1009-7 Library

CONTENTS

INTRODUCTION 5
1. HISTORY 10
2. THE LAND 24
3. THE PEOPLE 27
4. THE ECONOMY 52
5. GOVERNMENT 63

INDEX

AGRICULTURE AND FORESTRY, 26, 52, 54–58
Agra, 13, 15, 34
Ahura Mazda, 44
Ajanta caves, 43
Akbar, 11, 13, 15, 16
Alexander the Great, 11
Amritsar, 39
Andra dynasty, 12, 13
Andra Pradesh, agitation for division, 63
Arabian Sea, 7, 24
Arabic numerals, 5
Architecture, 13, 15, 16, 45–46, 64
Aryans, 11, 33, 36, 45
Aryan culture, 11
ART, 23, 45–48, 60
Arunachal Pradesh, 31, 64
Asoka, 11, 12, 14, 43
Assam, 24, 31
Aurangzeb, 15

Baber, 14–15
Bahmani kingdom, 14
Balance of trade, 60
Bangladesh, 23, 24, 25, 28
Bay of Bengal, 24
Benares, 37
Bengal, partition of, 19
Bhagavad Gita, 47
"Bharat," 5
Bhave, Vinoba, 57–58
Black Hole of Calcutta, 16
Bodh Gaya, temple of, 14
Bombay, 7, 16, 27
Boundaries, 24
Brahman, the, 36–40
Brahman caste, 7, 40
British commonwealth, 21, 23, 63
British, conquest by, 17
British East India Company, 16, 18
British, economic exploitation by, 19
British-French power struggle, 16–17
BRITISH RULE, 6, 16–21, 28
  opposition to, 18–21
Buddhism, 11–12, 14, 36, 42, 43–44, 45, 48

Calcutta, 9, 16, 22, 27, 28 30, 36
Camels, 10, 29
Cashew nuts, 58
CASTE SYSTEM, 7, 11, 39–40, 44–45
Castes, major groupings, 44
Castes, origin of, 11, 44, 45
Caves (religious shrines), 43, 48, 49
Chalukya dynasty, 13
Chandigarh, 64
Chandragupta, 11
China, 5, 23, 24, 27
Chola dynasty, 13
Christianity, 36, 41
Cities, largest, 27
CLIMATE, 26
Clive, Robert, 18
Communism, 51
Constitution of 1950, 23, 44, 63
Congress Party, 18–21
"Cottage" industries, 58–59
Cow, sacred, 40, 54–55, 60
Crafts, 23
Crops, 54, 56, 57
Cultural differences, 5, 28–33
Curzon, Lord, 19

Dance, 32, 45, 47–48
Darjeeling, 20
Dasehra festival, 41
Deccan plateau, 12, 13, 25, 26
Da Gama, Vasco, 16
Delhi, 13, 19, 27, 38, 64
Delhi Sultanate, 10, 13–14
Desai, Morarji, 23, 63
Dharma, 40
Disraeli, Benjamin, 18
Dynasties, 12–13

EARLIEST TIMES, 11–13
East Pakistan, 1971 invasion of, 22
ECONOMY, 52–61
Education, 35, 53
Elephants, 8, 9, 18, 60
Ellora caves, 48
Europe, early trade with, 5, 16
  first contact with, 16
Exports, chief, 60

Farming, 5, 54, 56–58
  causes of low yield, 57
Fatehpur Sikri, 11, 13
Festivals, 41
Five-Year-Plans, 52, 58
Forehead marks, Hindu, 7, 54
Foreign affairs policy, 23
Foreign trade, 60
Forests, 56
France, early interest of, 16–17

Gandhi, Indira Nehru, 23, 62, 63
Gandhi, Mahatma, 19, 21–22, 38, 44, 58
Ganesa, 39
Ganges River, 25, 37
Gautama Buddha, 14, 43
Ghat (stairway), 37
Ghats, Eastern, 25
Ghats, Western, 25
Goa, occupation of 1962, 24
Golden Age of India, 12
Golden Temple, Sikh, 39
GOVERNMENT, 63–64
Government of India Act of 1919, 19
Government of India Act of 1935, 20
Government, local, 64
Gram Sevaks, 53–54, 57, 64
Great Stupa at Sanchi, 42
Gupta dynasty, 12

Handicrafts, 58–59
Harijan, 44
Haryana, 31, 64
Hastings, Warren, 18
Health, 5, 31, 53
Hill stations, 20
Himalayas, 20, 25, 51
Hindi, 5, 33
Hindu gods, 9, 18, 39, 40, 43, 46
Hindu kingdoms, 11, 12, 14, 15
Hindu population, 36
Hinduism, 5, 10, 11, 12, 13, 18, 25, 28, 36–41, 45, 47, 48
  effect on Moslem conquerers, 13
Hindu-Moslem antagonisms, 18, 20–22, 41
Hindustan, 25, 26
HISTORY, 10–23
Hooghley River, 22, 30
Hoysala dynasty, 13
Hubble-bubble, 62
Huns, 12
Hyderabad, 22, 27, 34, 63

Imports, chief, 60
INDEPENDENCE, 10, 17, 21–23
India, organization of states, 23, 31, 63–64
India, partition of 1947, 21–22, 24
INDIAN MELTING POT, 28–33
Indian National Congress, 18, 19, 20
Indian princes after independence, 20, 22, 23
  before independence, 17, 28
Indo-Gangetic plain, 25
Indus irrigation project, co-operation with Pakistan, 25
Indus River, 25
INDUSTRY, 52, 58–59, 60, 61
Irrigation projects, 25, 26, 52, 53, 57
Islam, 36, 41, 45, 47

Jainism, 36, 38, 41–43, 45, 46, 48, 50
Jains, 28
Jama Masjed, Delhi, 16
Jammu, 64
Janata Party, 23
Jinnah, Mohammad Ali, 19–20

Kali, temple of, Calcutta, 9
Karma, 38
Karnataka, 64
Kashmir, 2, 22–23, 25, 51, 64
Kathakali, 48
Kerala, 48, 51
Khajuraho, 18
Krishna, 40, 43, 47

Lakshadweep, 64
LAND, 24–26
Languages, native, 28–33
  official, 5, 33
  written, 32, 33
Le Corbusier, 64
Life expectancy, 5
Literature, 47
Livestock, 8, 29, 54–56, 57, 60

Madras, 27
Manual labor, 22, 61
Marathas, 15
Maurya dynasty, 10, 11, 12
Maya, 40
Meghalaya, 31, 64
Mizoram, 31, 64
Mogul empire, 10, 11, 12, 14–15, 16
Mohammed Ali Jinnah, 19–20
Mohammed Ghori, 13
Monsoons, 26
Moslem conquerors, intolerance of, 13–14
Moslem League, 19–21
Moslem religion, *see* Islam
MOSLEM RULE, 8, 13–16, 17
Moslems, 13, 15, 19–20, 33
Moslem support for partitioning, 20
Mountains, 25
Music, 9, 48

Nagaland, 31
Nanak Guru, 41
Nehru, Jawaharlal, 17, 62, 63
Nestorians, 41
New Delhi, 19
Nuclear test, 23

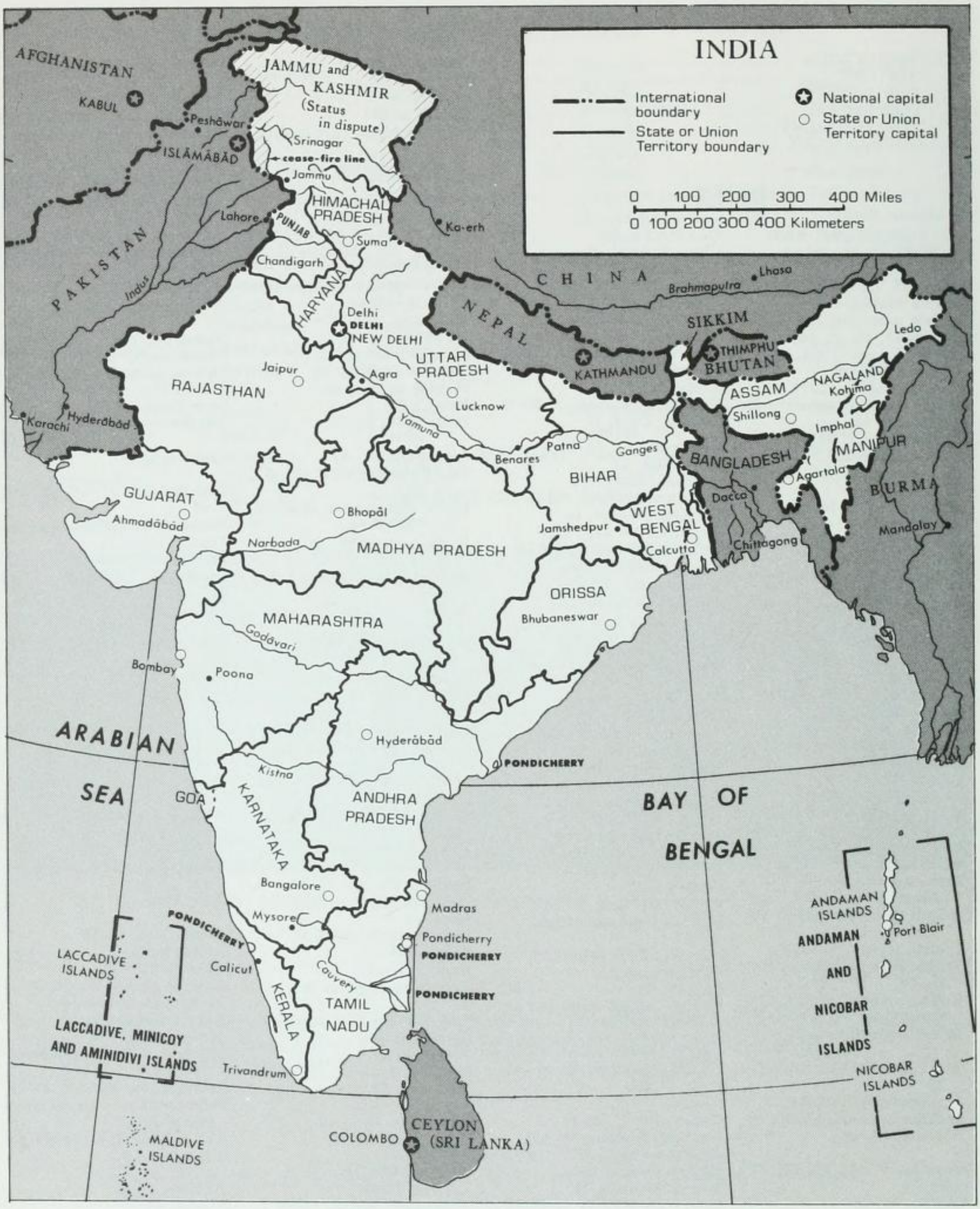
Old Delhi, 19

Pakistan, 13, 21–23, 24, 25, 64
Panchayats, 11, 64
Pauch Mahal, 11
Parliament House, 1
Parliament, Indian, 63
Parsees, 28, 36, 44
Passive resistance, 19
Peacocks, 23, 24
Pipal tree, 14
Plassey, British victory at, 17
PEOPLE, 27–51
Population, 27
  as economic problem, 52–53
Portuguese, 16, 24
President, powers of, 63
Prime Minister, powers of, 63
Princes, *see* Indian princes
Punjab, 31, 64

Queen of England, as symbol, 63
Qutb Minar, 8

Racial stock, 11, 28
Railroads, 52
Rainfall, 26
Rajputs, 12, 15, 17, 18, 33
Rashtrapati Bhavan, 63
Red Fort of Delhi, 12
Recreation, 21, 51
Refugees, after independence 21–22
Refugees, Bangladesh, 23, 28
Reincarnation, *see* Transmigration
RELIGION, 5, 11, 36–44, 63
Rivers, 25, 26

Sadhu, 42
Sanchi, 42
Sansara, 38
Sari, 45
Sarinda, 48
Scheme of Community Projects, 53–54
Selim Chisti, 13
Sepoy Mutiny of 1857-58, 18
Shah Jahan, 12, 15, 16
Shastri, Lal Bahudur, 63
Sikhism, 28, 36, 41–42,
Sikhs, 15, 31, 42
Sikkim, 64
Siva, 18, 39
Snake charmers, 34



SPORTS AND RECREATION, 51
Sravana Belgola, Colossus of, 38
Standard of living, 5, 52
States, Indian, 64
States, partition problems, 23, 31, 63–64
Steel, manufacture of, 58
Stupa, 42
Superstition, 33
Tagore, Rabindranath, 47
Taj Mahal, 15, 46, 47
Tamerlane, 14
Territories, Indian, 64
Thar desert, 26
Tilaiya dam project, 26
TRADE, 60
Tilak, 7
Torana, 42
Transmigration, 38–40
Trivandrum, Museum of, 6
Udaipur, 17
UNICEF, 31
Unification after independence, 22–23
Untouchables, *see Harijan*
Urdu, 33
Vedas, the, 47
Victoria Memorial, 6
Victoria, Queen, 18
Vijayanagar kingdom, 14
Village life, 7, 27, 29, 31, 35, 40, 42, 53–54, 55, 56, 62
Water supply, 25, 26, 29, 56
Wildlife, 25, 34, 50, 51
Women, 29, 30, 33, 35, 44, 45, 54, 58, 61, 62
World War I, 19
World War II, 20–21
Zoroastrianism, 36, 44

INTRODUCTION

Americans say "In-dee-ah," the British say "Inn-jah," and the Indians themselves call it "*Bharat*." Whatever you call it, India is a land with a long and proud past to look back on. It was one of the world's earliest centers of civilization. The ancient Hindu scholars of India invented the system of numerals we use today. We call them Arabic numerals because the West learned about them through Arab scholars, but they really originated in India. The ancient Hindus were also expert in certain types of surgery and they knew how to cure many ailments by using various plants and herbs.

When Europeans first began to visit India in the 16th century, they brought back tales of unbelievable riches, giving rise to the belief among Europeans that India was a virtual storehouse of treasure. These tales were true, but they were only one tiny part of the story; for at the same time, India was, and is, a place of unbelievable poverty.

Today, the great majority of Indians are tenant farmers living in small, disease-ridden villages. Their ways of farming are primitive, they are always in debt, their tiny plots of land yield barely enough food to live on, and they are in constant danger of starving to death in time of famine. Because of their ignorance, illiteracy and superstitions, efforts to help them—to teach them better ways of farming and simple, elementary rules of hygiene —often fail. The life expectancy of the average Indian is only 52 years. Yet, by contrast, India also has a small number of princes and industrialists so rich that they live on a scale undreamt of even by a Texas oil millionaire.

India is a land of overwhelming differences, both geographic and cultural. Until the time it gained independence, the country we now call India consisted of many separate states, kingdoms, and even tribal areas with their own varied cultures and languages. Hindi and English are the chief official languages, but hundreds of other languages are also spoken. Many Indians cannot even understand their fellow-citizens from a different part of the country.

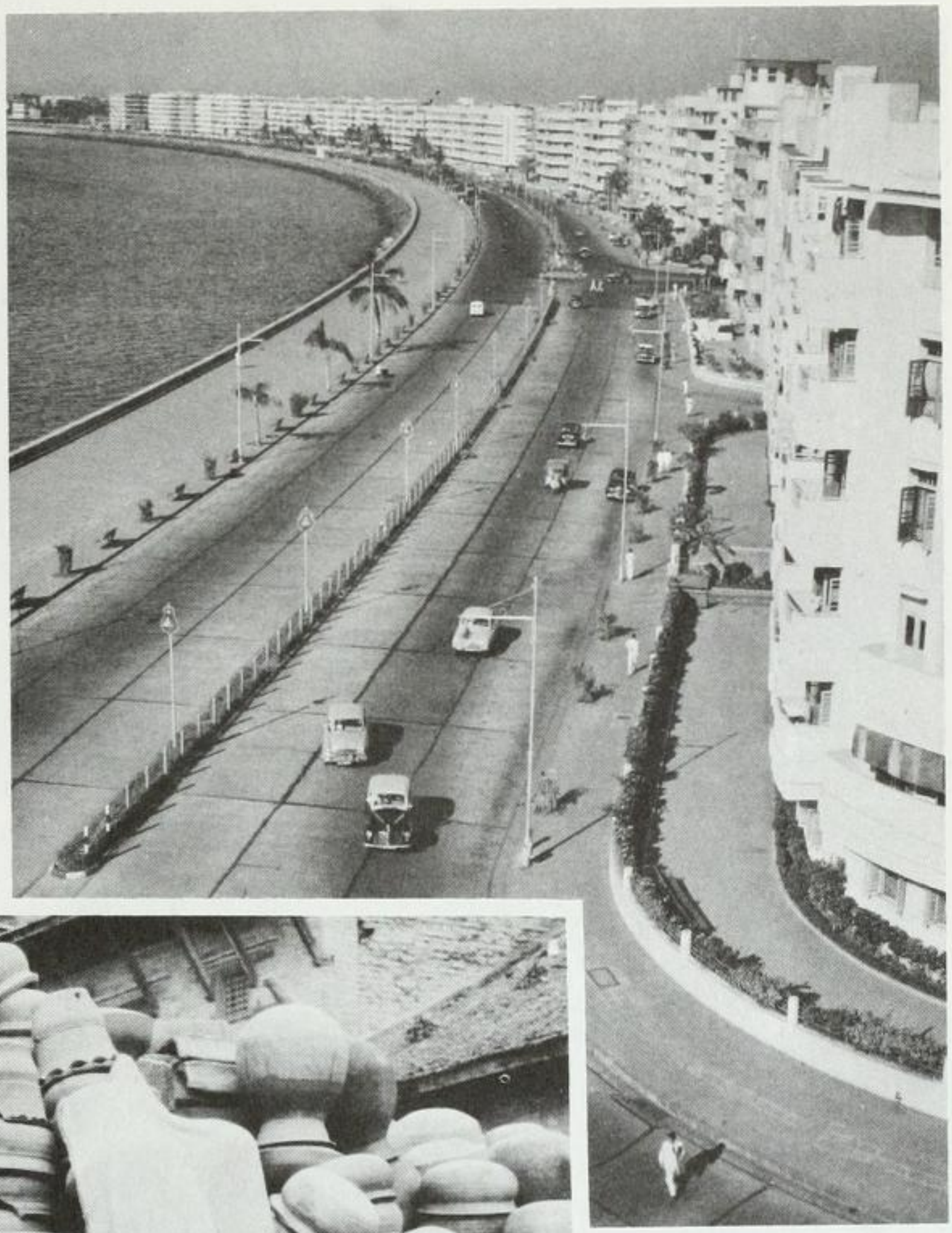
Throughout India's history, Hinduism, the predominant religion, has probably been the most binding tie. It has been one of the few things that Indians from different parts of the country have held in common. Apart from the fine artistic heritage and the many profound insights of Hinduism, this is perhaps the strongest reason for preserving the religion today; yet, as we shall see later, it is in many ways ill-adapted to modern times.

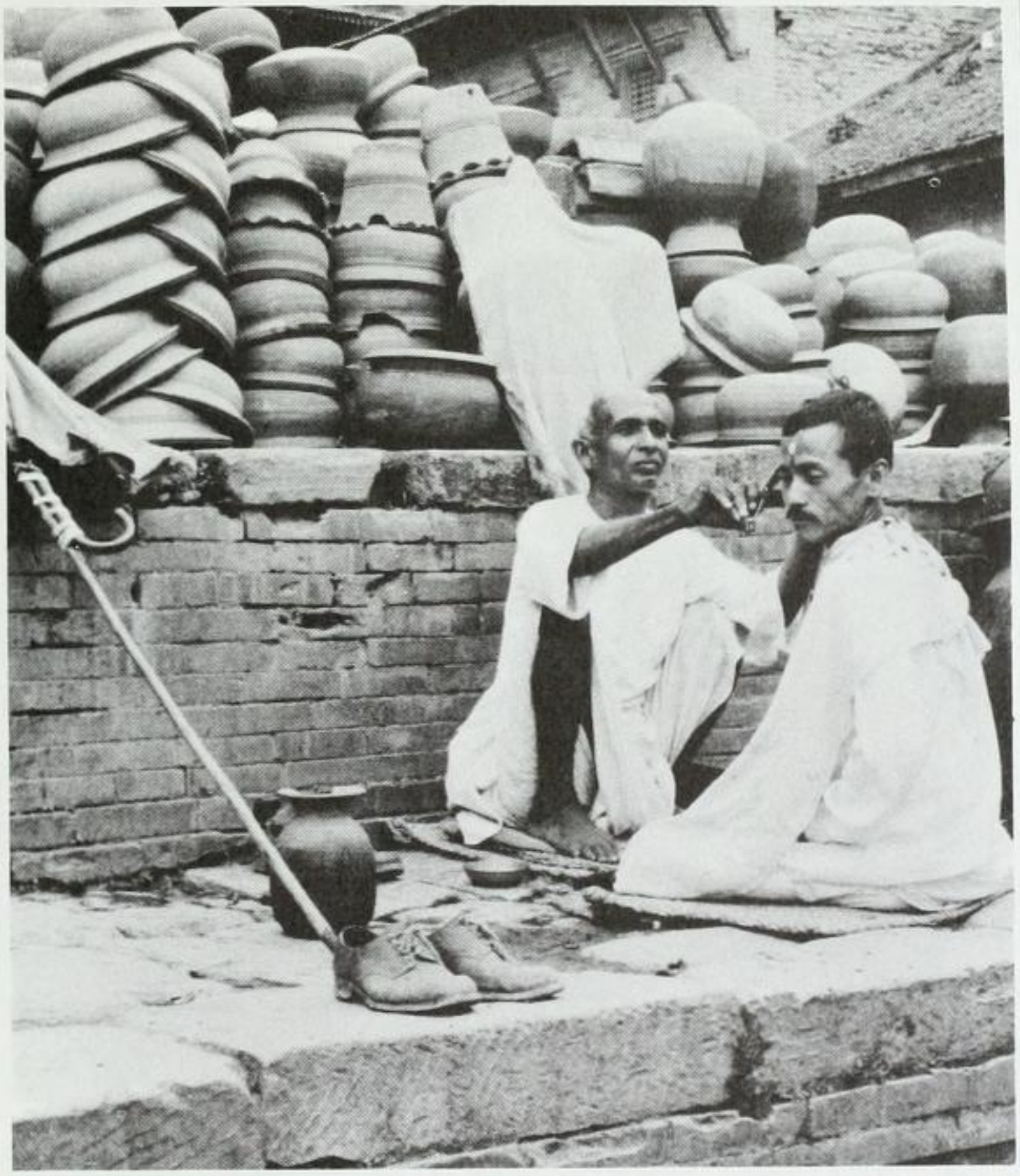
The eyes of the West are focused on India today for many reasons. Besides the exotic fascination that India holds for the West, its struggle to provide a decent standard of living for her people is a matter of great importance to the West and not for unselfish reasons alone. For India is engaged in an unofficial, but nevertheless real, race with Communist China, the other giant of Asia. Both countries are trying to build a prosperous future, but India is trying to build it through democratic means, whereas Communist China is attempting the same feat through totalitarian means and with no regard for the liberty of the individual. Many of the uncommitted nations, not only in Asia but throughout the world, will judge the relative merits of democracy versus communism according to who wins this race. Furthermore, India is the only Asian nation potentially capable of counterbalancing Communist China's power, and it is the hope of the West that India will become a firm bulwark of democracy in Asia. Every one of us, therefore, has a stake in India's future and perhaps even an obligation to try to understand its problems.

The white marble Victoria Memorial in Calcutta, built by the British in 1905, is one of many reminders of former British rule. Inside the Memorial are relics of India's Victorian era.

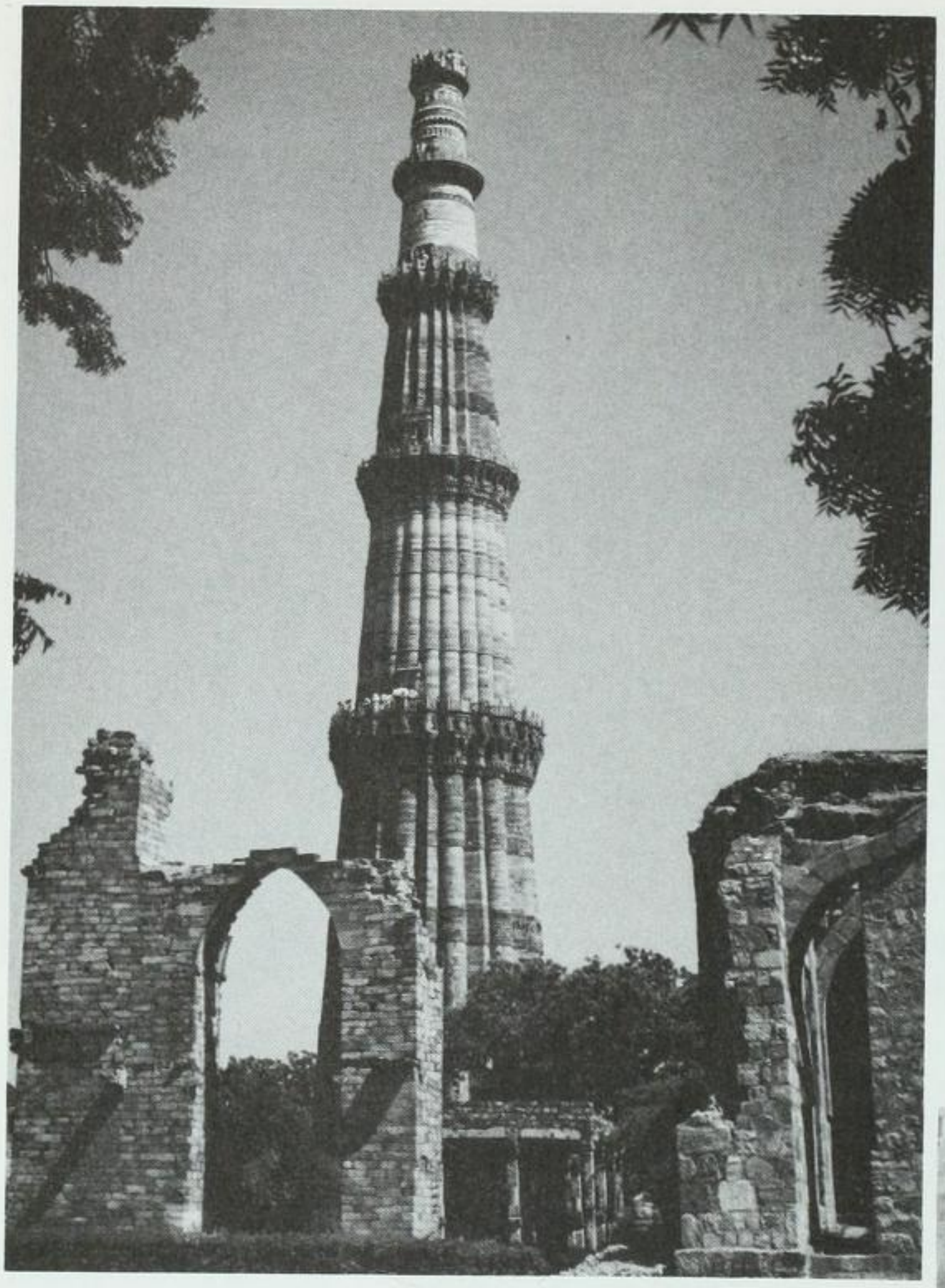
Note the ornate exterior and unusual roofs of the Museum of Trivandrum, capital city of Kerala state. Inside there are extensive exhibits of Far Eastern arts and crafts and of natural history.

Bombay's Marine Drive, lined with modern apartment houses that overlook the Arabian Sea. The site these buildings stand on was reclaimed from the sea.

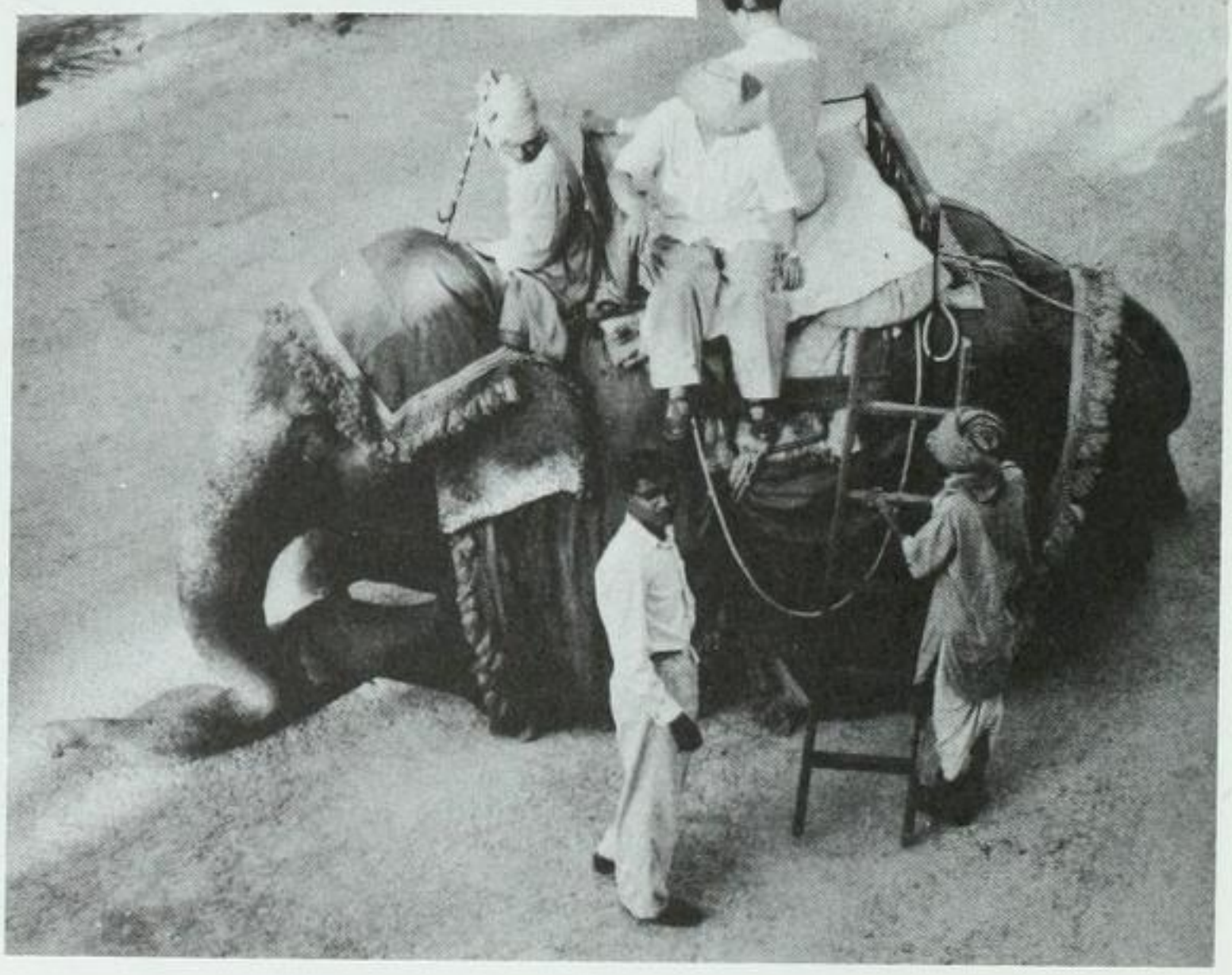




Life and trade in the villages goes on out in the open, partly because of the heat. Here, a barber gives a haircut in his open-air barber shop. The white spot on his client's forehead is called "tilak," and indicates that the man is of the Brahman caste. Between haircuts, the barber doubles as a pottery salesman.



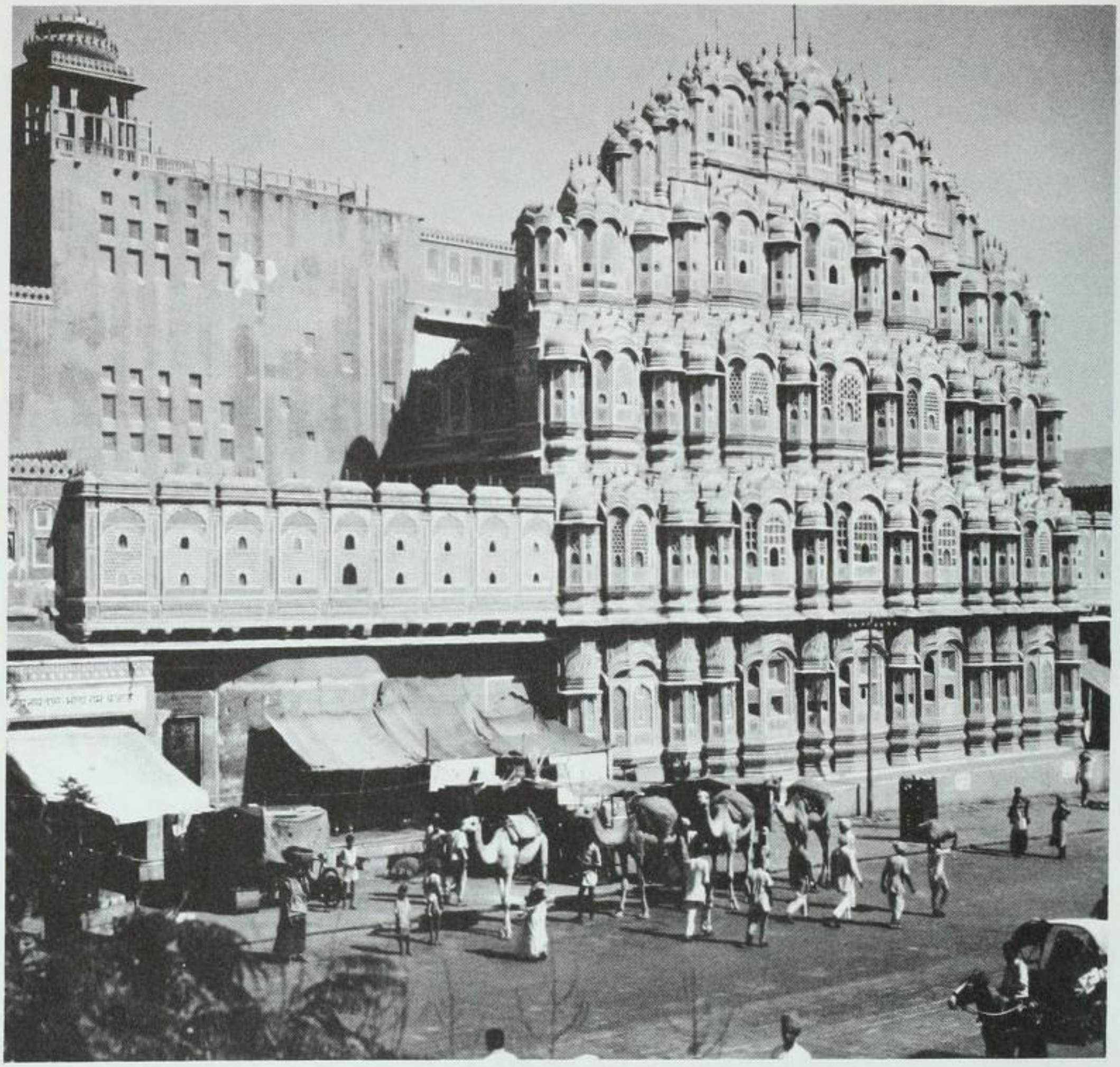
Moslem conquerors built this tower, the Qutb Minar in Delhi, in the early 13th century. It was both a Tower of Victory and a minaret—the spire-like part of a mosque from which the call to prayer goes out to Moslems at appropriate times of the day.



Passengers need a ladder to board an elephant, even though the elephant meets them halfway by kneeling down. Once the long climb is over, the elephant's pace and the soft-pillowed chair assure them a leisurely, comfortable ride.

These musicians traipse along by foot to serenade tourists on an elephant ride. They use homemade instruments and probably play homemade compositions as well. They hope to be rewarded with a tip for their efforts. This is how they earn a livelihood, something that is far from easy in India and which often requires ingenuity and inventiveness.

This Calcutta temple is dedicated to Kali, the Hindu goddess of time.



Striking exterior of Hawa Mahal, or Palace of the Winds in Jaipur, Rajasthan. Much of the passing traffic consists of camels.

I. HISTORY

Until it gained independence from Great Britain in 1947, India came close to being one nation only at rare times in its history—in the 4th and 3rd centuries B.C. under the Maurya dynasty, in the mid-14th century under the Delhi Sultanate, and in the 17th century under the Mogul empire. Even during these periods, however, there were sizable portions of the area that is now India and Pakistan which these dynasties were unable to subdue or control. During the rest of its history, India consisted of hundreds and hundreds of separate empires, kingdoms and princedoms. Indian history, therefore, is not the story of just one nation, but of many, some appearing and disappearing within relatively short periods and others enduring for many centuries.

Despite the enormous number of rulers who prevailed in different areas of India and at different times and despite their many squabbles and wars, the lives of most Indians were essentially unchanged up until British rule, which began in the 18th century. This is because the various rulers hardly ever altered the pattern

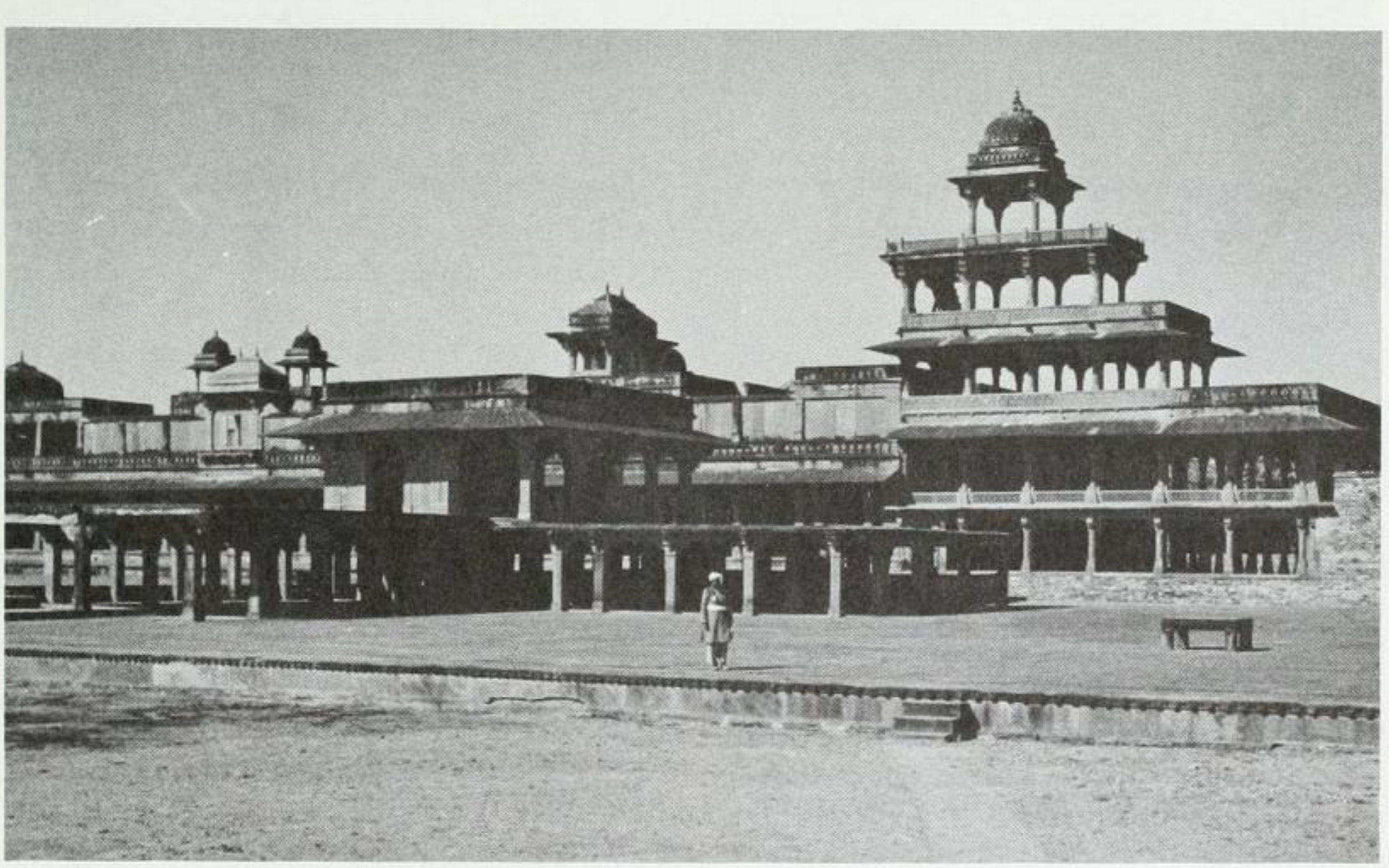
of life in the small villages, where most of the people lived. These villages were self-supporting and, to a great extent, self-governing. Ruled by their own local councils or *panchayats*, the villages managed to supply their own food and clothing. They were required to give up a certain percentage of their crops to the overlord of the region, who, in turn, gave up a certain percentage of what he received to a more powerful overlord. Thus, a change of rulers meant very little change in the lives of the villagers.

The exceptions were the changes of rulers brought about by three invasions: the first by the Aryans some 2000 years B.C., the next by the Moslems about 30 centuries later, and finally the British conquests. These conquests shaped India and made it what it is today.

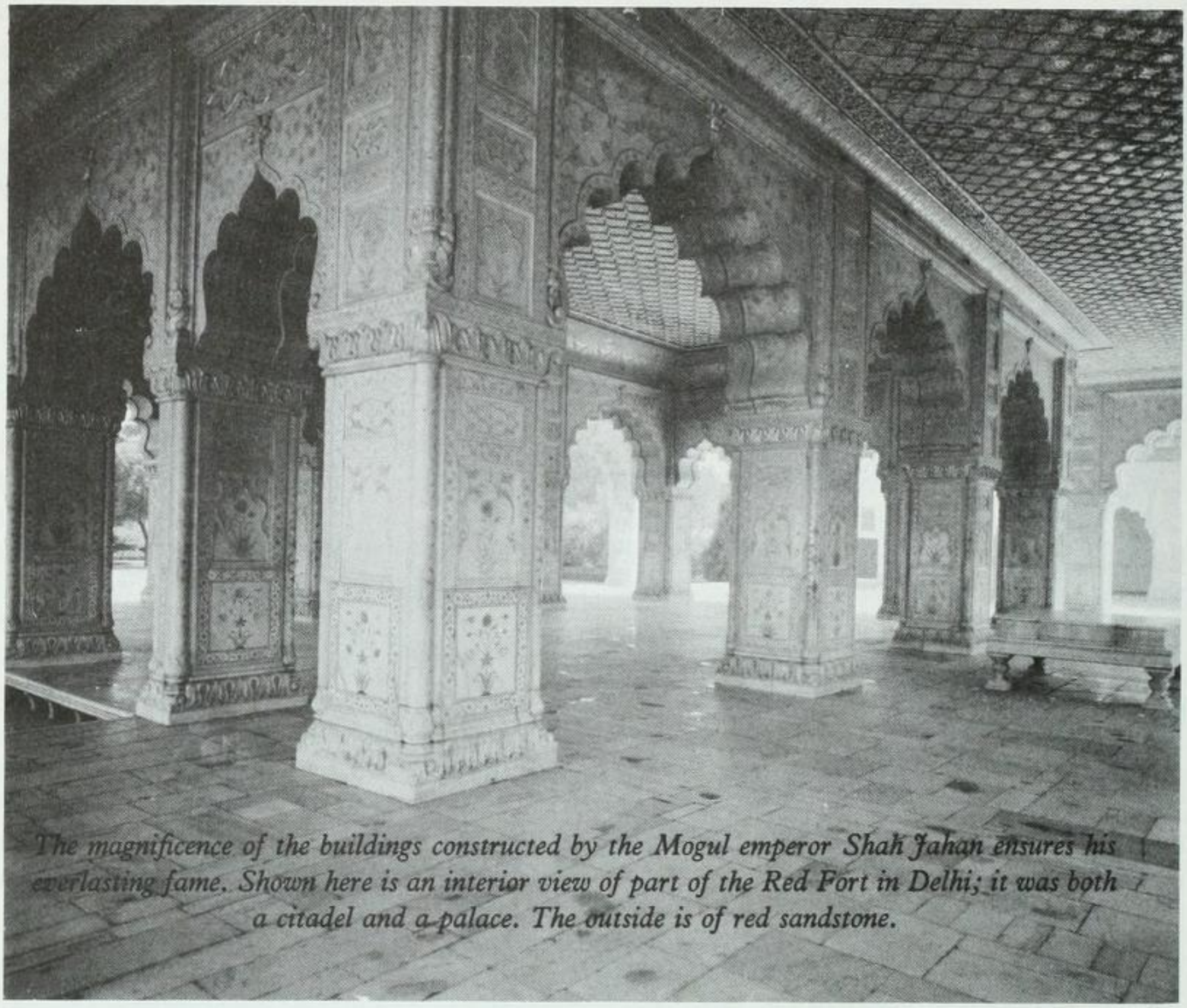
EARLIEST TIMES

The Aryans, the primary influence in Indian history, appeared in northern India between 2000 and 1000 B.C. They had migrated to India from the northwest, possibly from south central Asia. A people of Caucasoid (white) stock, they succeeded in establishing themselves as a ruling minority in India. It was the Aryans who laid the basis for Indian culture by developing and spreading Hinduism and its handmaid, the caste system (the traditional division of Indian society into distinct classes with varying privileges, wealth and status). As they became more and more firmly entrenched, the Aryans' religion and culture largely absorbed and replaced the local religions and cultures that had preceded them.

The next great foreign conquest of India was that of Alexander the Great in 326 B.C. It had short-lived effects, however, as Alexander's death three years later cut short his grandiose plans to bring Greek culture to the ancient world. His conquests in India passed into history merely as a brief episode in the reign of Chandragupta, founder of the Maurya dynasty, which held nearly all of India under one stable rule for about a century. The most famous of the Maurya rulers was Chandragupta's grandson, Asoka, who ruled from 273 to 232 B.C. He made Buddhism the official religion of India,



Panch Mahal in the historic ghost city of Fatehpur Sikri built by the Mogul emperor Akbar. No one knows exactly what purpose this curious structure served. In some ways it resembles a Buddhist temple, but it was built at a time when Buddhism had long since disappeared from India.



The magnificence of the buildings constructed by the Mogul emperor Shah Jahan ensures his everlasting fame. Shown here is an interior view of part of the Red Fort in Delhi; it was both a citadel and a palace. The outside is of red sandstone.

and many monumental Buddhist works of art were achieved under his patronage and encouragement.

The Maurya empire broke up after the death of Asoka, and no solid empires arose in the north for several centuries thereafter. In the south, however, on the Deccan plateau, a large and strong state formed under the rule of the Andhra dynasty. The thirty successive Andhra kings, who ruled over a period of four centuries, from 230 B.C. to about 230 A.D., constituted the longest continuous dynasty ever to rule in India. Theirs was a flourishing kingdom in which Buddhism continued to exist alongside Hinduism. The Andhra kings made raids into the north but never gained lasting control of any part of it.

In the north, the separate kingdoms which followed the death of Asoka came together in the 4th and 5th centuries A.D. under a new dynasty, the Guptas. The period of Gupta rule is called the Golden Age of India because of the significant advances in mathematics and astronomy and the great art of the time. Invasions in the second half of the 5th century by the Huns, fierce and barbarous central Asian tribes, weakened the Gupta empire and caused northern India to break up once again into small independent kingdoms.

Many of the Huns remained in India, adopted Hinduism, and became the ancestors of the martial Rajput clans, whose many kingdoms dominated northern India from the 7th to the 12th centuries A.D. The Rajputs, members of the warrior caste of Rajputana, had a tradition of chivalry which prevails to this day. To the Indians, the very word "Rajput," like our word "knight," stands for an ideal of manhood, military prowess, high breeding and courtesy. The Rajputs' downfall was that they

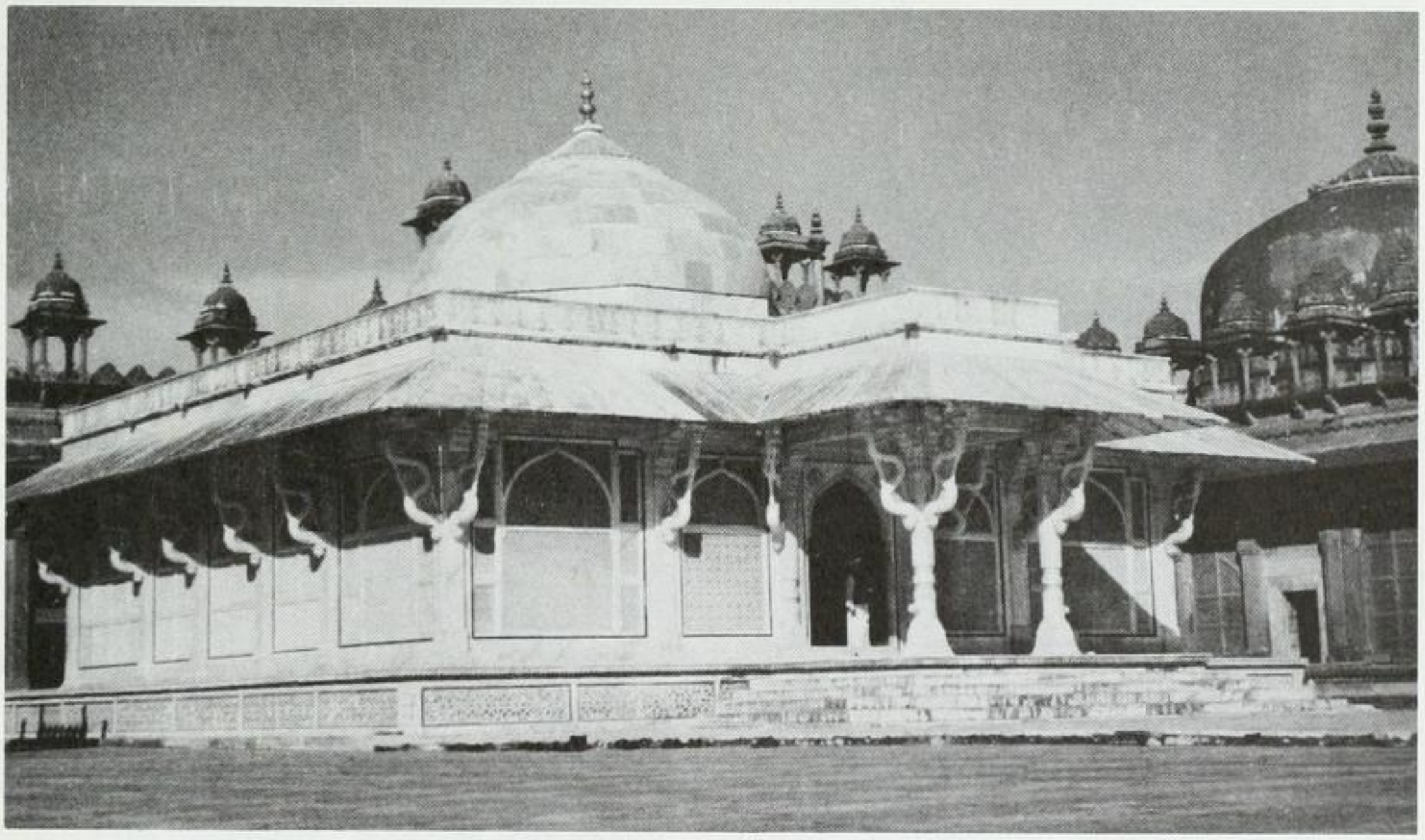
warred among themselves; their disunity encouraged invasions of northern India by Turkic Moslems from Afghanistan in the 11th century.

The collapse of the Andhra dynasty in the Deccan (south central plateau-peninsula) in the 3rd century A.D. led to the breakup of southern India into smaller kingdoms. Between the 6th and 14th centuries A.D., when the Moslems gained control of southern India, many powerful dynasties ruled over different parts of it. The Chalukyas, with an eastern and a western branch, the Cholas and the Hoysalas, were the most famous of these.

MOSLEM RULE

The Moslem (Mohammedan) conquest of India was the second great foreign conquest that brought about far-reaching changes in India. Moslem domination came through a series of conquests, resulting in ever-widening control of the Indian subcontinent (the area covered today by both India and Pakistan). Despite their lengthy domination of India, the Moslem conquerors remained as much a foreign occupying power as the British later were; and the amount of restlessness, discontent and active opposition to Moslem rule was as great as later it was under British rule. Ultimately, Hinduism exerted far greater influence on the religion of the Moslems in India than vice versa. Whole groups of Moslems entered the caste system, forming new groups within its framework, and Hindu art styles blended with Moslem to produce some of the world's most beautiful architectural monuments.

The first decisive Moslem conquest of India took place in 1193 under Mohammed Ghori, who established his capital at Delhi and went on to conquer northern India as far as Bengal. Mohammed Ghori's successor established the Delhi Sultanate in 1206. He continued Mohammed Ghori's policy of intolerance toward the Hindus and was responsible for the plunder and wreckage of Hindu temples. He used the materials from ruined Hindu temples



Tomb of the Moslem saint, Selim Chisti, in Fatehpur Sikri, near Agra. The saint earned Akbar's undying gratitude by foretelling, after all his other sons had died in infancy, the birth of another son who would survive him. When the prophecy came true, Akbar moved his court from Agra to Fatehpur Sikri, the saint's birthplace. The city was soon deserted, however, for lack of an adequate water supply. It is less a living city today than a huge museum of Akbar's era and works.

Temple of Bodh Gaya near Gaya, Bihar state. It stands on the site of an earlier Buddhist temple, possibly one built by the great Buddhist emperor Asoka. The site is sacred because, according to an old Buddhist legend, it is near the place where the Gautama Buddha sat under a pipal tree (a species of fig tree in India) and attained enlightenment.

for the construction of Moslem shrines. The succeeding rulers of the Delhi Sultanate consolidated its control over northern India during the rest of the 13th century and during the 14th century.

Moslem conquests extended into southern India in the 13th century. In the 14th century, the Bahmani kingdom, a powerful Moslem kingdom that had branched out from the Delhi Sultanate, established itself in the south in rivalry with the last great Hindu kingdom of India, the Vijayanagar kingdom. In the 16th century the Moslems finally defeated the Vijayanagar kingdom.

The Delhi Sultanate collapsed in 1398 under the attacks of the Mongol conqueror Tamerlane, hero of a famous play by Christopher Marlowe. Just as the Hindu empires had always broken up into small kingdoms, so, too, did the Delhi Sultanate, and throughout the 15th century, northern India remained under the rule of many Moslem kingdoms, all existing at the same time.

Baber, a Moslem invader from Afghanistan and a remote descendant of Tamerlane, overran these weak Moslem kingdoms and united northern India under his rule between 1525 and 1530. Baber laid the foundations of the Mogul empire, the most splendid, but, in its consequences, perhaps the most disastrous empire that ever ruled over India. The Mogul empire reached the height of its power and

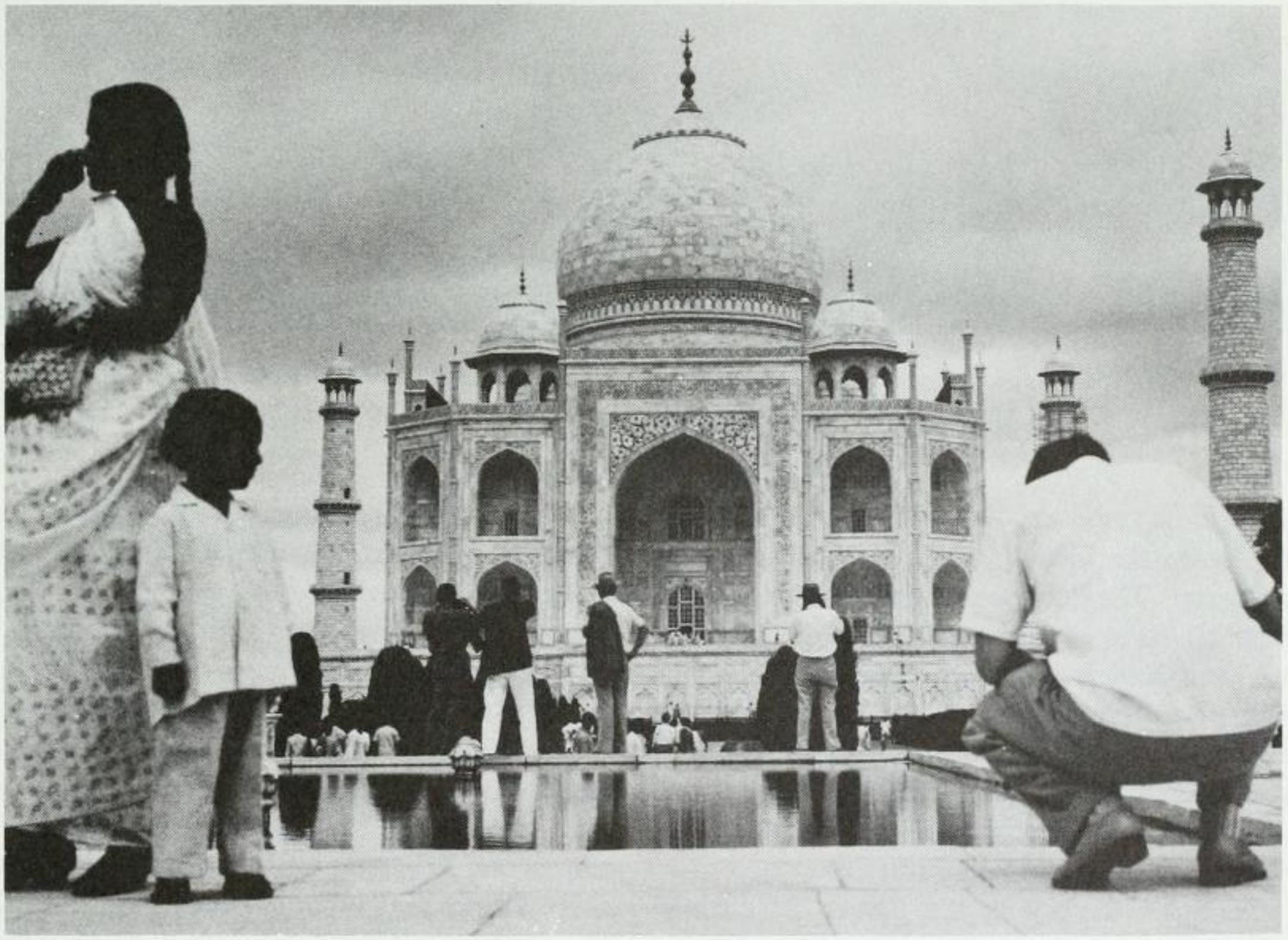
wealth under Baber's grandson, Akbar, who ruled from 1556 to 1605.

Akbar was a wise and able ruler who brought a brief interval of peace and prosperity to India. His government was well organized and it was based on a practical system of public finances. Akbar cultivated the good will of the Hindus, especially the Rajputs, who had never ceased to rebel against Moslem rule. Akbar included some of them in high positions in his government and made no attempt to convert them to the Moslem religion. To create peace and harmony between the Moslems and Hindus, he also encouraged intermarriages among the Rajputs and Moguls.

Akbar's successors, first Jahangir and then Shah Jahan, were less wise rulers than Akbar. He had left the organization of his empire in such excellent condition, however, that it took very little effort on their part to hold it together. Shah Jahan distinguished himself chiefly for the architectural masterpieces he left behind, especially the Taj Mahal.

Aurangzeb, who ruled from 1658 to 1707, was the last of the Mogul emperors. He followed a policy of intolerance and even persecution of Hindus. His rule antagonized the Rajputs more than that of any previous Mogul ruler. Together with the Marathas and the Sikhs, the Rajputs rebelled and finally toppled the Mogul empire. Again India broke up into many separate kingdoms, this time some Hindu and some Moslem.

The beginning of modern European contact



The incomparable Taj Mahal in Agra, Uttar Pradesh state, was built by Shah Jahan as a mausoleum for his most beloved wife, who died in 1629. Begun in 1630, it took 18 years to build. The white marble exterior is inlaid with semi-precious stones arranged in beautiful designs, and agate, jasper and tinted marble accent important parts of the building. The enormous size of the Taj Mahal (the base is 313 feet square and the dome itself is 50 feet high) can be easily realized when one compares the building with the small figures standing on the balcony.

To the left is the entry gate to the Jama Masjid (Great Mosque) in Delhi, and to the right the Mosque itself, an architectural masterpiece built by Shah Jahan.

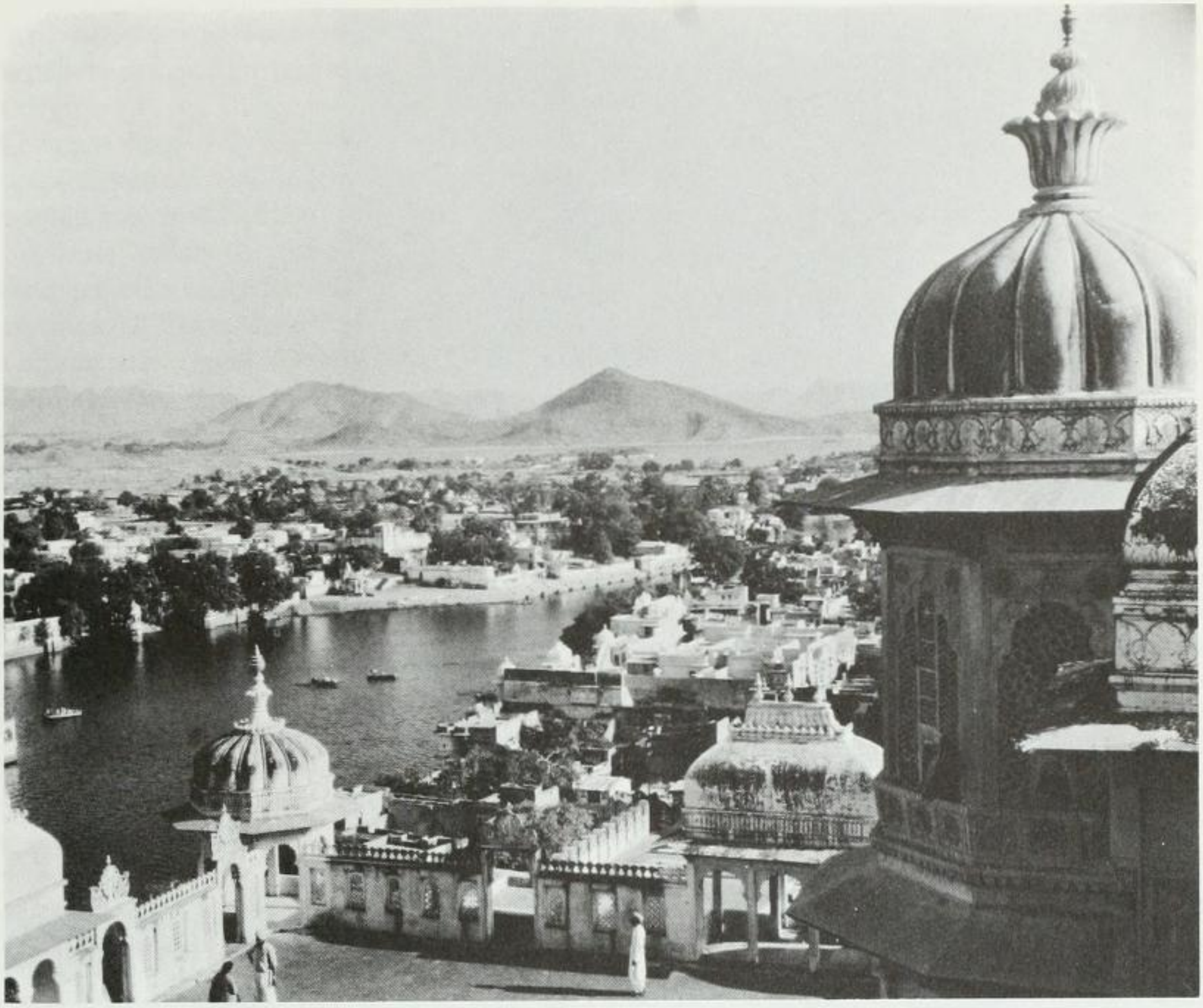
with India came in 1498 with the visit to India of Vasco da Gama, the famous Portuguese navigator. The Portuguese began bringing goods from India to Europe and monopolized this trade throughout the 16th century. The latter half of this century was the time of Akbar's rule. The reports telling of the wealth and grandeur of Akbar's empire stirred England, France and the Netherlands into competition with Portugal for Indian trade.

In the 17th century the British East India Company, an official British trading agency, succeeded in establishing several trading posts in India—at Surat in 1612, at Bombay in 1661, and at Calcutta in 1690. The French also managed to get a share of the Indian trade. Thus, commerce between Europe and India expanded greatly, but European conquest had not yet begun. The Moguls were still firmly in control, and Indian relations with Europe were essentially economic.

BRITISH RULE

The situation changed sharply when the Mogul empire fell apart at the beginning of the 18th century. The regional rivalries that erupted all over India played into the hands of the French and British. They extended their own rivalry into India and each of them made alliances with different Indian princes in order to expel the other from India. The Indian princes in turn sought to exploit the British and French to increase their own strength in relation to one another.

The result of all this intrigue and jockeying



View from the terrace of an old Rajput palace. The palace is on an island in Lake Pichola, Udaipur, Rajasthan.

for power was that by the mid-18th century India was a chaotic battleground where the British and French fought each other; divided among the British, French and various local rulers, the Indians also fought each other.

British victories in 1751 over the French at Arcot (near Madras) and in 1757 over the Nawab of Bengal at Plassey, a small village in west Bengal, were extremely decisive in securing the final victory for Britain. Robert Clive, the famous British soldier and statesman, led the British forces in these battles. The victory at Plassey was doubly satisfying to the British because it was also an act of vengeance; the Nawab of Bengal the year before had imprisoned more than 140 Englishmen and Europeans overnight in a tiny, stifling room—the Black Hole of Calcutta. Only 23 of the prisoners were found alive the next morning.

From 1757 on, Britain steadily widened the areas under its control, and by the middle of the 19th century, it had firm control over nearly the entire Indian subcontinent. Just as Indian disunity had made the Indian subcontinent prey to Moslem conquest and domination, so too it had paved the way for British conquest. British domination, however, lasted only about two centuries, compared with five centuries of Moslem domination. When India finally gained independence from the British, it was the first time in at least eight centuries that the entire subcontinent was free of foreign domination, and India's prime minister, Jawaharlal Nehru, well understood the lesson India had been

The Kandariya Mahadev temple is the biggest of a cluster of temples at Khajuraho in Madhya Pradesh state. Rajput kings of the Chandela dynasty built the temples in the 10th and 11th centuries A.D. This one is dedicated to Siva, a Hindu god. Like many Hindu temples, it rises from a high masonry terrace and is topped by a sikhara *or spire.*

taught: it was the country's own disunity that had allowed this domination to come about.

The British ruled their Indian empire through the British East India Company until 1858. The most distinguished of the early governors were Robert Clive, who governed from 1764 to 1767, and Warren Hastings, who governed from 1772 to 1785. Ironically, Hastings is remembered more for the impeachment proceedings against him in Parliament than for his excellent record as governor. Accused of cruelty and corruption while governor, he was finally found innocent after lengthy proceedings that dragged on from 1787 to 1795.

The Sepoy Mutiny of 1857-8 was the incident that finally resulted in the transfer of the government of India from the British East India Company to the Crown. The mutiny occurred among the sepoys, the Bengali soldiers of the East India Company's army. Somehow the story spread among them that the cartridges of their guns were greased with animal fat. The Hindu sepoys believed it to be beef fat and were enraged because Hindus hold cows sacred; the Moslems believed it to be pork fat and were enraged because religious law forbids Moslems to eat or touch pigs. After suppressing the rebellion, the British government decided to take direct control over Indian affairs. In 1877 the prime minister of Great Britain, Benjamin Disraeli, formally crowned Queen Victoria as Empress of India.

Opposition to British rule formed slowly at first. The year 1885 saw the formation of the Indian National Congress, the organization

that was the spearhead of the drive for independence and the parent of today's ruling Congress Party. The original aim of the Congress was merely self-rule within the British Empire, but not total independence. Its membership was chiefly Hindu.

Several events in the early 20th century sharpened the desire for self-rule. One was the partition of Bengal in 1905 into two separate administrative areas by the British Viceroy, Lord Curzon. Other contributing factors were the British economic exploitation of India—the use of India as a source of raw materials and as a market for British-manufactured goods with hardly any effort to make India economically self-sufficient—and the personal disdain and aloofness, even toward educated Indians, displayed by the British living in India.

India co-operated with Britain in World War I, partially because it expected that after the war it would be rewarded with greater self-government. The Government of India Act of 1919, however, represented too little reform to satisfy India's leaders. It granted Indians greater self-government in their provincial governments but left the British as firmly in control of the central government as ever.

By the 1920's Mahatma Gandhi was the undisputed leader of the National Congress and his policy of nonviolent passive resistance gained many supporters. Passive resistance consisted basically of disobeying laws and then not putting up a fight against being arrested. It was a very effective way of protesting against British rule. Since Gandhi's followers were usually unarmed and peaceful, the British were reluctant to use force against them.

During the same period, the Moslem League, the Moslem counterpart of the National Congress, also gained strength and prestige under the leadership of Mohammed Ali Jinnah. In 1929 he drew up a schedule which included demands for a separate Moslem electorate and for an assured proportion of

Delhi, although one city, is divided into Old and New Delhi. The new part is full of structures like this new hotel, typifying the modern age.

Darjeeling, high in the Himalayas near Nepal, gave its name to the fragrant Darjeeling tea, which is grown nearby and processed in the city. Because of its clear mountain air, Darjeeling, which used to be a "hill station" (summer retreat) for British administrators, is now a popular resort for Indians and foreign tourists.

Moslems in any future independent Indian government. This plan brought the fears of Indian Moslems out into the open and added a new complication to the problem of attaining independence. For there was now the problem of devising a plan that would enable the Hindu and Moslem communities to live in harmony once independence was achieved.

After negotiations with various Indian leaders, the British Parliament passed a new Government of India Act in 1935. The plan was designed both to satisfy the Indian desire for self-rule and to weld the states of the subcontinent into a closer federal union. Opposition on the part of many princes, who felt that their own power would become weaker, made it impossible to carry out the federal part of the plan, but it did lead to the establishment in 1937 of fairly independent provincial governments, all dominated by the National Congress. These governments were in power until the outbreak of World War II in 1939, and it was during this two-year period that the idea of partitioning the subcontinent into a Hindu and a Moslem nation gained enthusiastic supporters among the Moslems. They claimed that they were politically and culturally overwhelmed by the Hindus and that these two years were a foretaste of their lot under an independent India with a Hindu majority.

The Congress Party refused to co-operate with Great Britain during World War II. Congress Party leaders chose to withdraw altogether from the Indian government because

of their anger at being drawn automatically into the war and because of their moral opposition to war, based on their own policy of non-violence. The British response was to let the Congress Party leaders sit out the war in jail.

The Moslem League, on the other hand, supported Britain fully. Its leaders had no crises of conscience about war itself, and furthermore, they hoped to gain greater consideration from the British after the war for the rights of the Moslem community.

The coming to power of the Labour Party in Britain, British economic and military weakness after the war, plus the effect of India's long-standing demand for independence all combined to make Britain feel that the time had come for Indian independence; what remained to be worked out, however, was an agreement between the Congress Party and the Moslem League. The split between them was so great, though, that no settlement could be reached short of partition.

INDEPENDENCE

In June, 1947, Britain announced a plan to establish two nations—India, with a Hindu majority, and Pakistan, with a Moslem majority. Roughly speaking, the areas of the subcontinent that were predominantly Hindu were to become part of India and those that were predominantly Moslem part of Pakistan. Neither nation was to gain these territories automatically, however, as the plan left the many princely states free to join either nation or to remain independent. The Congress Party and the Moslem League agreed to the plan despite its difficulties, and in August of the same year, Parliament formally declared India and Pakistan independent. Their status was that of dominions in the British Commonwealth, that is, self-governing nations that acknowledge the monarch of England as their ceremonial sovereign.

The movement of refugees began immediately. Hindus living in Pakistan migrated to India and Moslems living in India migrated to Pakistan. The migrations and the fact of partition itself caused Hindu-Moslem antagonism to flare up wildly. Hindu-Moslem riots occurred in many large cities, and persecution of religious minorities in both countries forced many people who had never intended to move to flee for their lives. During this period, Mahatma Gandhi tried desperately to urge

Faced with the problem of providing adequate employment for people already in India, the government has also had to feed, house and find employment for the Hindu refugees who fled to India from Pakistan. They were put up at first in refugee settlements that were supposed to be temporary, but some of them, like the one shown here near Calcutta, were still in existence ten years after the partition of the subcontinent.

tolerance and nonviolence, but he died in 1948 —at the hands of a Hindu fanatic who blamed him for the partition of India.

One of the first tasks of the new government was the unification and federal organization of the many former separate states. The central government induced many princes to yield their territory to the union by retaining them as ceremonial heads of state and by paying them liberal yearly allowances and pensions. It used military force to make Hyderabad, a large state with a predominantly Hindu population ruled by a Moslem prince, join the Indian Union in 1948. Kashmir, a state with a predominantly Moslem population ruled by a Hindu prince, also refused at first to join either nation, but fanatical Moslem tribesmen poured into Kashmir from Pakistan and stirred up disturbances that the Hindu prince was unable to control. As a result, he decided in 1948 to join the Indian Union, and this is the event on which India currently bases its claim to Kashmir. Immediately afterward, the central government sent troops to Kashmir, routed the foreign tribesmen and pacified the area. Pakistan still claims, however, that the Hindu prince ignored the desires of the predominantly Moslem population and continues to press for a plebiscite—a vote by all the people of Kashmir to see which nation they want to belong to. The United Nations has also supported the idea of a plebiscite but India refuses outright and treats Kashmir as an Indian state.

India's Constitution went into effect in 1950. It altered India's status from that of a dominion to a republic in the Commonwealth.

Since the original formation of the states, India has reorganized them several times. These reorganizations attempted to form states with populations speaking the same language, and

Because of the abundance and cheapness of human work, men often do things in India that machines might do more easily and efficiently. These men are carrying away earth dug up as part of a project to improve Calcutta's port, which is on the Hooghly River. The project involved the removal of a point of land jutting out 1,200 feet into the river, which made navigation very difficult.

the first one eliminated the powers of the princes.

Since independence, India has pressed ahead vigorously with a schedule of economic development. In foreign affairs, it has stayed clear of alliances with other nations and has attempted several times to act as a mediator in the disputes of other nations. Because of the Kashmir dispute and a long disagreement over each nation's rightful share of the waters of the Indus River, India's relations with Pakistan have been consistently poor.

India recognized Communist China diplomatically and urged its admission to the United Nations, but it has had problems with Communist China in recent years. Communist China prints maps showing certain parts of Indian territory as parts of China, and it has used force on several occasions to back up its claims, particularly in 1962.

In 1971, Pakistan fell apart. West Pakistan, which had long dominated East Pakistan, began a troop build-up in the eastern area as civil dissensions mounted there. Civil war broke out and nearly 10,000,000 East Pakistan refugees poured into India. India could no longer tolerate the situation and invaded East Pakistan in December, 1971. The West Pakistan troops were quickly defeated and soon after East Pakistan declared itself the independent republic of Bangladesh.

In April, 1974, India, Pakistan and Bangladesh signed an agreement concerning the return of prisoners of war and other matters, and opening the way to better relations among the three countries. At the same time, India requested that the United States resume economic aid, which had been cut off when India invaded East Pakistan.

In May, 1974, India tested a nuclear device in an underground explosion; thereby becoming the 6th nation in the world to do so. The Indian government asserted that its nuclear project was intended for peaceful purposes only. In view of the fact that India has refused to sign the treaty prohibiting the spread of nuclear weapons, the United States announced that it would halt shipments of enriched uranium to India.

In June, 1975, Indira Gandhi, Prime Minister since 1966, declared a state of emergency, suspended civil liberties and began jailing members of the opposition. Empowered to do this by the Constitution, Mrs. Gandhi had been threatened with removal from office after a lower court convicted her of illegal practices in the 1971 elections. Her opponents began calling for her removal and this prompted her drastic measures.

In August, 1975, the lower house of Parliament voted to change the law which she was convicted of violating and to make it apply retroactively—thus clearing her of guilt.

Mrs. Gandhi's authoritarian measures met with increased resistance, especially a scheme to sterilize Indian males who had fathered two or more children. Her imprisonment of revered political figures such as Morarji Desai also caused her to lose popularity on a large scale.

In 1977, Mrs. Gandhi called for national elections. The elections, held in March of that year, resulted in a heavy defeat for her and for the Congress Party, which had governed India since independence. Mrs. Gandhi resigned and Morarji Desai became prime minister, heading the new Janata Party, formed from four anti-Gandhi groups. The new party called for a rapid return to democratic rule.

2. THE LAND

The area covered by India and Pakistan together is known as the Indian subcontinent. The partition of 1947 divided the subcontinent into two countries: India and Pakistan. Pakistan was divided into two parts that did not border on each other—one part to the west of India and the other to the east of it. When Pakistan broke up, the eastern part took the name of Bangladesh. This chapter, "The Land," and all the sections that follow are on India only.

One of the first and most obvious facts about India is that it is enormous. With a total area of almost 1,270,000 square miles, it is the sixth largest country in the world. Its maximum length from north to south is 2,000 miles. India is bounded on the northwest by Pakistan and a bit of Afghanistan, on the north by Communist China, Nepal and Bhutan, and on the east by Communist China and Burma. Bangladesh lies between the Indian states of West Bengal and Assam. The rest of India is peninsular and is bounded on the east by the Bay of Bengal, on the south by the Indian Ocean, and on the west by the Arabian Sea. The Portuguese enclave, Goa, on the west coast was occupied by India in 1962. (Enclaves are foreign territories inside another country.)

Naturally, the terrain varies a great deal over such a big area. In the extreme north is part

Coconut trees fringe a traffic-laden river in Kerala, India's southernmost state.

In many wooded parts of India, people wake, not to the call of the rooster, but to the shrill cry of the wild peacock.

of the famous Himalaya mountain range. South of the Himalayas and their foothills is a vast, generally level plain, called the Indo-Gangetic plain or Hindustan. It extends into Bangladesh and Pakistan. It is named for the two great rivers that bound it on the west and east—the Indus and the Ganges, respectively. Most of this plain consists of well-watered, fertile land. The western section of it, which is dry, merges with the barren Thar desert.

The central section of peninsular, or southern India, is a plateau called the Deccan and is bordered by mountain ranges—the Eastern Ghats on the east, the Vindhya mountains on the north, and the Western Ghats on the west. India's southeastern coast is called the Coromandel coast and its southwestern coast the Malabar coast. The coastline is mostly smooth and unindented so that India has few natural ports.

India has many long rivers, flanked on either side by stretches of fertile soil. The most important rivers in the north are the Ganges with its many tributaries, and the Indus. The Ganges is important not only for agriculture, but also as a sacred river to the Hindus. To obtain the spiritual benefits they believe it to confer, they bathe in and drink its waters. Unfortunately, they often get an unwelcome bonus, namely the disease of cholera, because the Ganges is polluted.

The Indus is actually mostly in Pakistan, but it originates in Tibet and flows through the state of Jammu and Kashmir before crossing into Pakistan. The fight between India and Pakistan over ownership of Kashmir is based partly on the fact that whichever nation controls that state also controls the Indus River. By diverting its waters for irrigation, India could deprive Pakistan of fertile farmland which it desperately needs. The two countries finally agreed in 1960 to work together on an Indus irrigation project for their mutual benefit.

The chief rivers of the Deccan are the Mahanadi, the Godavari, the Krishna, the Tungabhadra, and the Kaveri.

CLIMATE

People usually think of intense heat when they think about the climate of India, but actually only part of the country lies in the tropics. The northern third of India lies in the temperate zone. This means that there is more seasonal variation in temperature in the northern third and that the winters are much colder there. The high elevations in the mountainous regions of the north also contribute to the severity of the winters there. In the rest of the country the temperatures range from warm to hot all year round. April and May are the hottest months. In the inland areas of Hindustan, the temperature sometimes goes up to 120 degrees Fahrenheit during those months.

The amount of humidity and rainfall also varies a great deal throughout India. The Malabar coast and the area around Calcutta in West Bengal receive the heaviest rainfall and have the most humid weather. These areas get more than 80 inches of rain a year. The eastern half of Hindustan is also very rainy, while the western half and most of the Deccan have moderate, but less abundant rainfall. The arid Thar desert in the west near Pakistan gets less than 10 inches of rainfall yearly.

Nearly all the rain falls during the rainy season, which usually lasts from June until October. In most of India people look forward eagerly to the beginning of the rainy season because the first rains relieve the heat. India's prevailing wind, the monsoon, is responsible for the distinct rainy and dry seasons. In summer it travels northward from the Indian Ocean bearing moisture. In winter it travels southward from Siberia and is dry by the time it reaches India.

Section of land surrounding the Tilaiya dam in Bihar state. The irrigation ditches give it the appearance of a crossword puzzle. The dam is part of a gigantic project designed to utilize and control the Damodar River and its tributaries. Irrigation during the dry season, flood control during the rainy season, and electric power all year round are the three aims of the project.

A typical village market place bustling with activity. Everyone is a buyer and a seller. Note the black umbrellas in the background toward the right. Many people carry these in India as a protection against the sun. A basket on your head gives you the same protection.

3. THE PEOPLE

After Communist China, India has the largest population of any country in the world. The total population is over 584,000,000 and the average density of population is over 476 per square mile. Actually, the figure for the density of population is somewhat misleading, since the population is not evenly distributed throughout the entire country. The arid regions of the west are fairly sparsely populated compared with the southern tip, the Coromandel coast, and the states of West Bengal, Bihar, and Uttar Pradesh, where the density is over 500 persons per square mile.

There are nearly 100 cities in India with populations exceeding 100,000, including several with populations of more than 1,000,000: Bombay (over 6,000,000), Calcutta (over 4,000,000), Delhi (nearly 3,500,000), Hyderabad (over 2,000,000), Madras (over 2,000,000), Howrah (about 1,750,000), Ahmedabad (about 1,700,000), Bangalore (1,640,000), Kanpur (1,200,000) and Poona (1,123,000).

Despite the great number of large cities, India is essentially a country of small villages. About 85 per cent of the population live in tiny rural communities of less than 5,000 people.

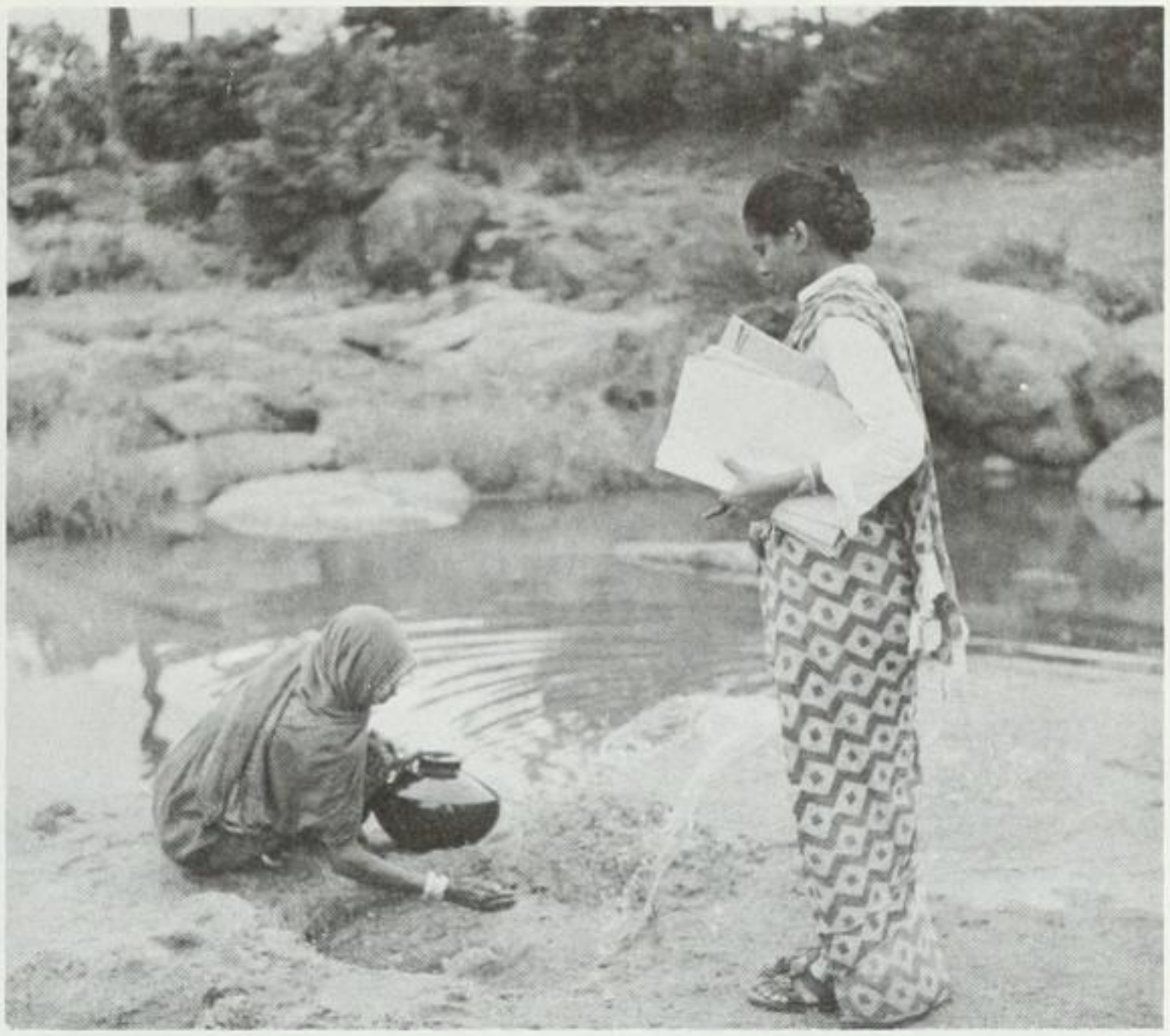
Calcutta is virtually bursting at the seams with people, and every hour is rush hour. The problem of a rapidly growing population is acute all over India. In Calcutta it is even worse because so many Hindu refugees poured in from East Pakistan after the partition, and again just before East Pakistan became independent as Bangladesh.

THE INDIAN "MELTING POT"

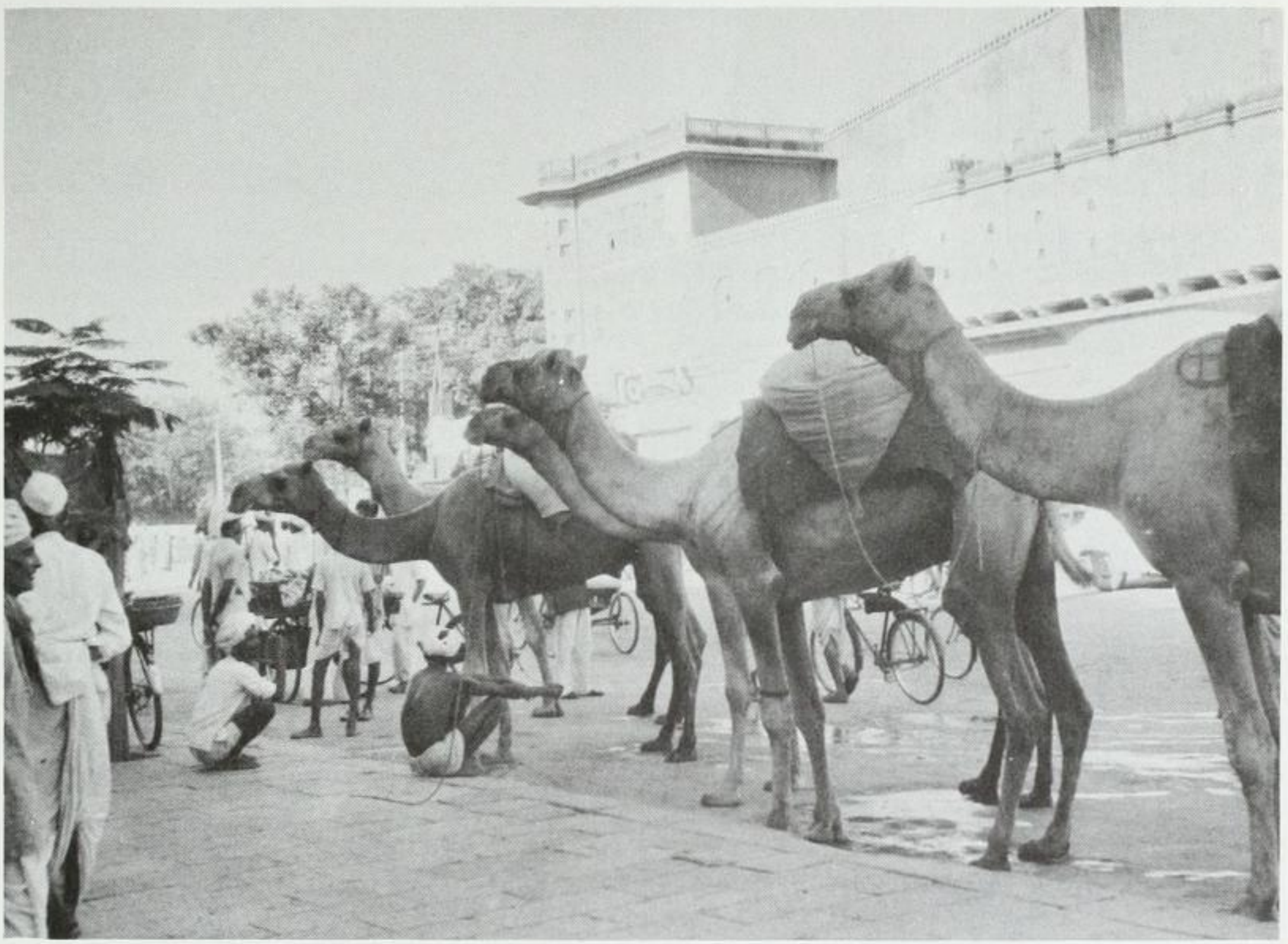
India is as much a melting pot as the United States, but the mixing of people there has been going on since time immemorial. There are many racial and cultural strains. The bulk of the population is descended from Caucasoid (white) stock, mixed with proto-Australoid, Mongoloid and Negroid strains. These racial stocks represent both the prehistoric native population of the Indian subcontinent and later mass migrations from other areas.

The cultural strains include the various religious communities, such as the Hindus, Moslems, Jains, Sikhs and Parsees. Hinduism is the native religion. The Jain and Sikh communities arose as reform Hindu sects, while the Moslem and Parsee communities are mostly of foreign descent.

There are also cultural divisions by area. Under British rule, what is now India and Pakistan consisted of 562 separate princely states, many of which corresponded to separate cultural groups speaking their own languages. Indeed the many languages currently spoken in India are a striking reflection of the country's cultural diversity. These languages include Bengali, Bihari, Eastern and Western Hindi, Panjabi, Urdu, Marathi, Rajasthani, Gujerati, Oriya, Kashmiri, Assamese, and Pahari—all belonging to the Indo-European family of languages; plus Tamil, Kanarese and Telugu, belonging to the Dravidian family of languages; and still more languages, belonging to the



An Indian woman takes her jug to a nearby stream to get drinking water for her house. A government worker tries to explain to her that, even though she has done this all her life, the unpurified water she is taking can be very dangerous because it may contain harmful germs.



Cars are only a tiny part of India's traffic. Animals are much more common, and in the drier areas, such as the northwest, camels are among the most common animal traffic. Here, a camel caravan is "parked" in town, so neatly that it almost seems as if there should be a camel meter in front of each one.

Like many major cities the world over, Calcutta is situated on a river. This modern cantilever bridge, symbolic of the new India, crosses Calcutta's river, the Hooghly, which is the western-most channel of the Ganges River delta.

Munda, Tibeto-Burman and other language families. The one language in which educated people all over India understand each other is English.

The Indian melting pot is different from the American in one very important respect—for India, unlike the United States, is a mosaic of once separate nations sharing a common culture. In this respect it would be more apt to compare India with an imaginary United States of Europe, and to try to conceive the problems facing the Italians, Norwegians, French, Dutch and others in creating a common European nationality. Add to this all the many smaller groups existing within the present European

This simple kitchen with a stove made from an old can serves the needs of an industrial worker's family in Andhra Pradesh state.

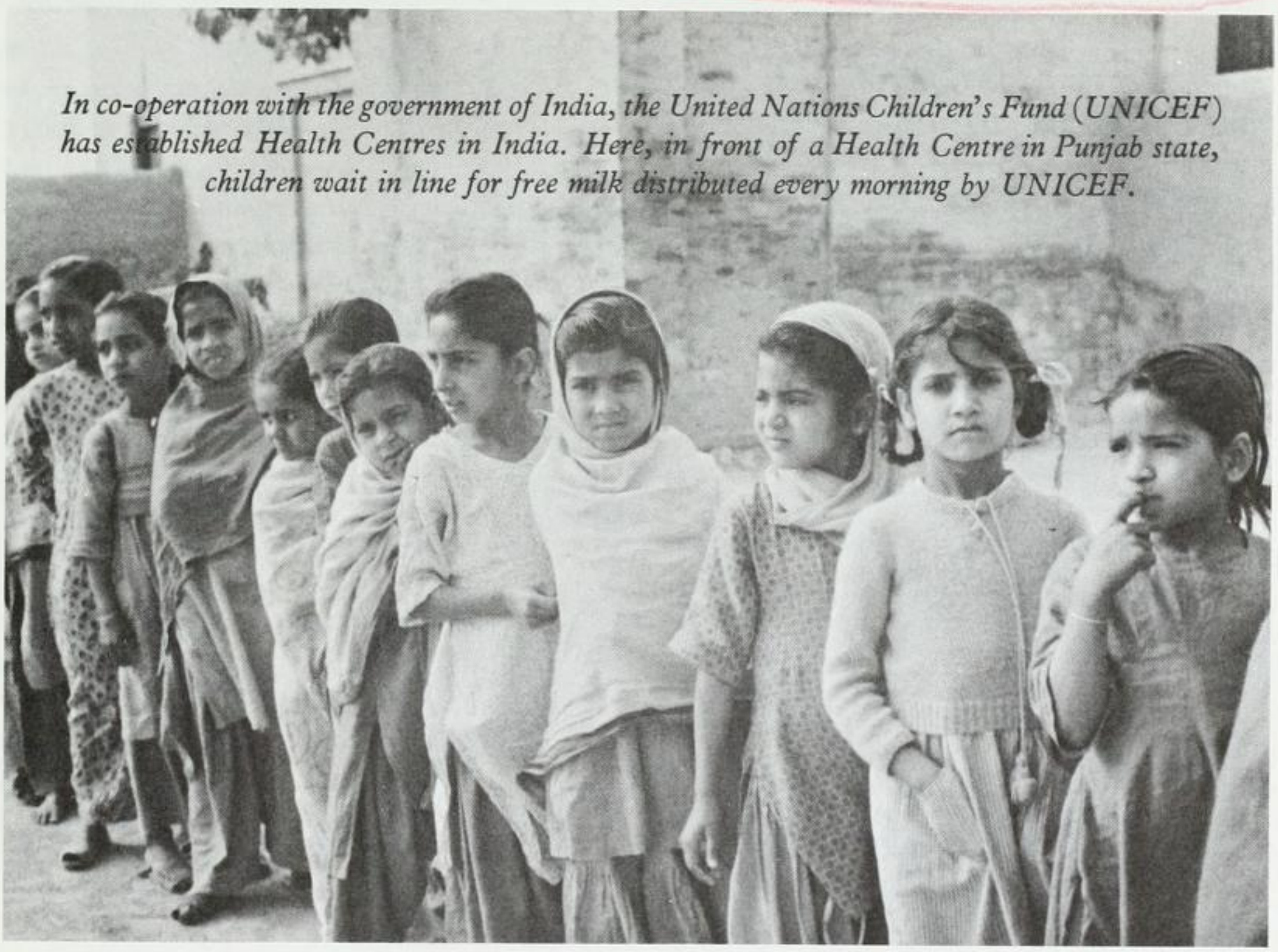
nations—the Bretons in France, the Basques and Catalans in both France and Spain, the Frisians in Holland, for example, and you will have an idea of the diversity existing today in India.

In spite of the Indian Government's efforts to make state boundaries conform to major ethnic groups, there is still dissatisfaction. Most of the Indian states contain pockets of people markedly different from the majority surrounding them. Two such groups agitated so strongly in the 1960's that the regions which they inhabit were made into separate states. The warlike, primitive tribesmen of the Naga Hills succeeded in having their homeland detached from Assam as the state of Nagaland; while the highly literate Sikhs now have their own state of Haryana, created from the predominantly Sikh regions of the state of Punjab.

In 1972, the new state of Meghalaya and the new union territories of Arunachal Pradesh and Mizoram were created from territory formerly belonging to Assam.

Here stands the proud winner of the "Health Game," a weekly village contest invented by a government health officer to encourage cleanliness among the villagers.

In co-operation with the government of India, the United Nations Children's Fund (UNICEF) has established Health Centres in India. Here, in front of a Health Centre in Punjab state, children wait in line for free milk distributed every morning by UNICEF.

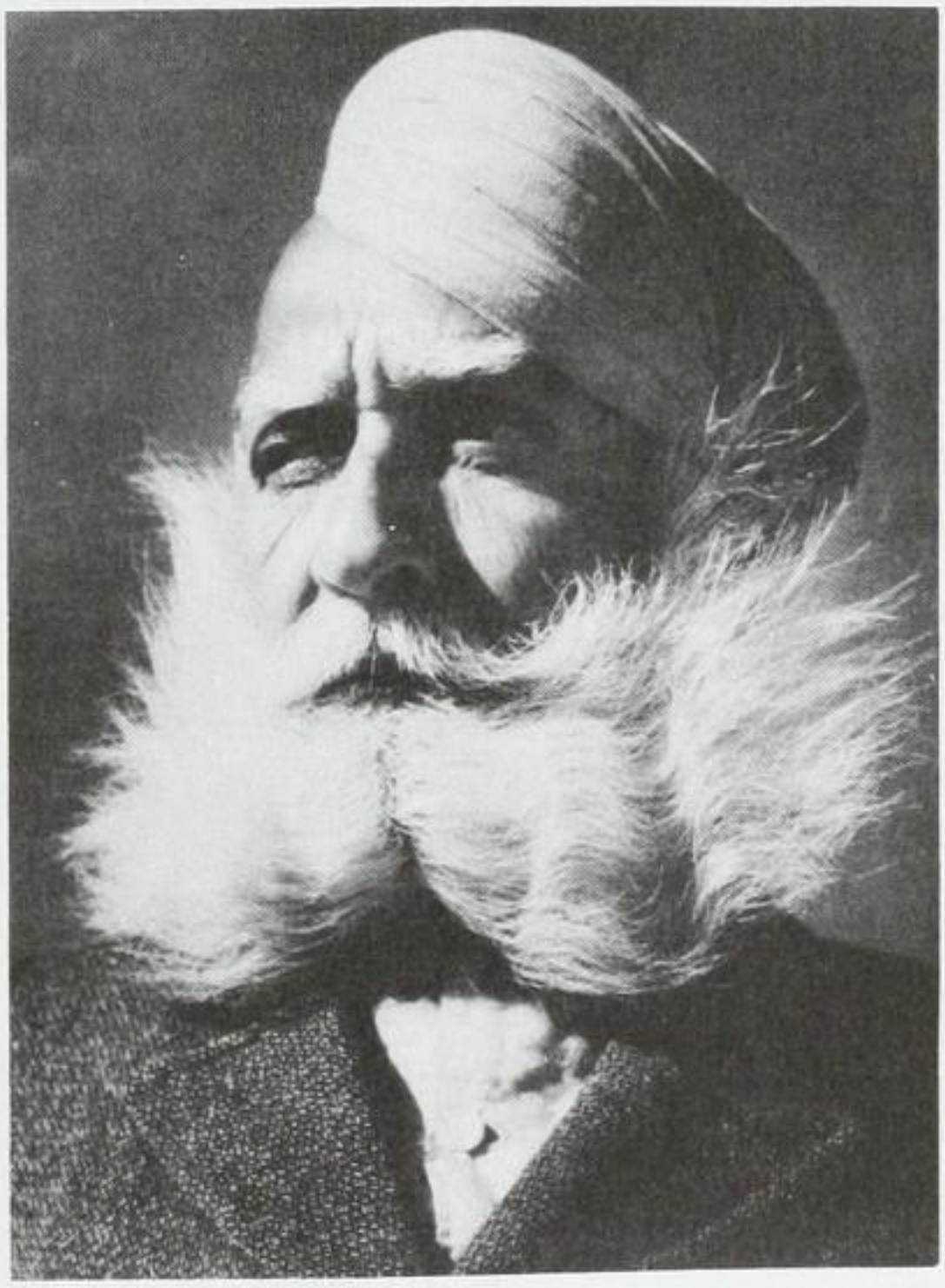


"If the pot fits, wear it," seems to be the motto of the Banjara tribe dancers of Andhra Pradesh. The dance is extremely popular in India, and there are as many varieties of it as there are languages.

The Oriental custom of haggling over price goes on at a leisurely pace at this textile stall. The owner advertises his wares with signs written in Devanagari script, the alphabet used for Hindi and many other Indian languages.

Superstition and modern science meet head on in this scene in northern India. A doctor has come to tend a sick child, but first the mother shows her that she, too, has taken precautions—by painting a good luck symbol on the wall. The hand prints above it are a count of the number of sons in the family. There is no sign to show the number of daughters because they are less of a cause for pride.

The "sub-nations" of India not only differ in language, but also in the script employed to write each language. As we know, English, French and Italian all employ the same form of the Latin alphabet. In India, however, Bengali, Hindi, Marathi and other languages all employ their own versions of the Nagari or Sanscritic alphabet of the ancient Aryans, in much the same way that German and Irish are written in variations of the Latin characters. Tamil, Telugu and other Dravidian languages are written in scripts as different from the Nagari as the Greek or Russian alphabets are from the Latin. Furthermore many Indian Mohammedans still employ the Persian form of the Arabic script in writing Urdu, the form of Hindi that once predominated under India's Moslem rulers, and which is still an official language.



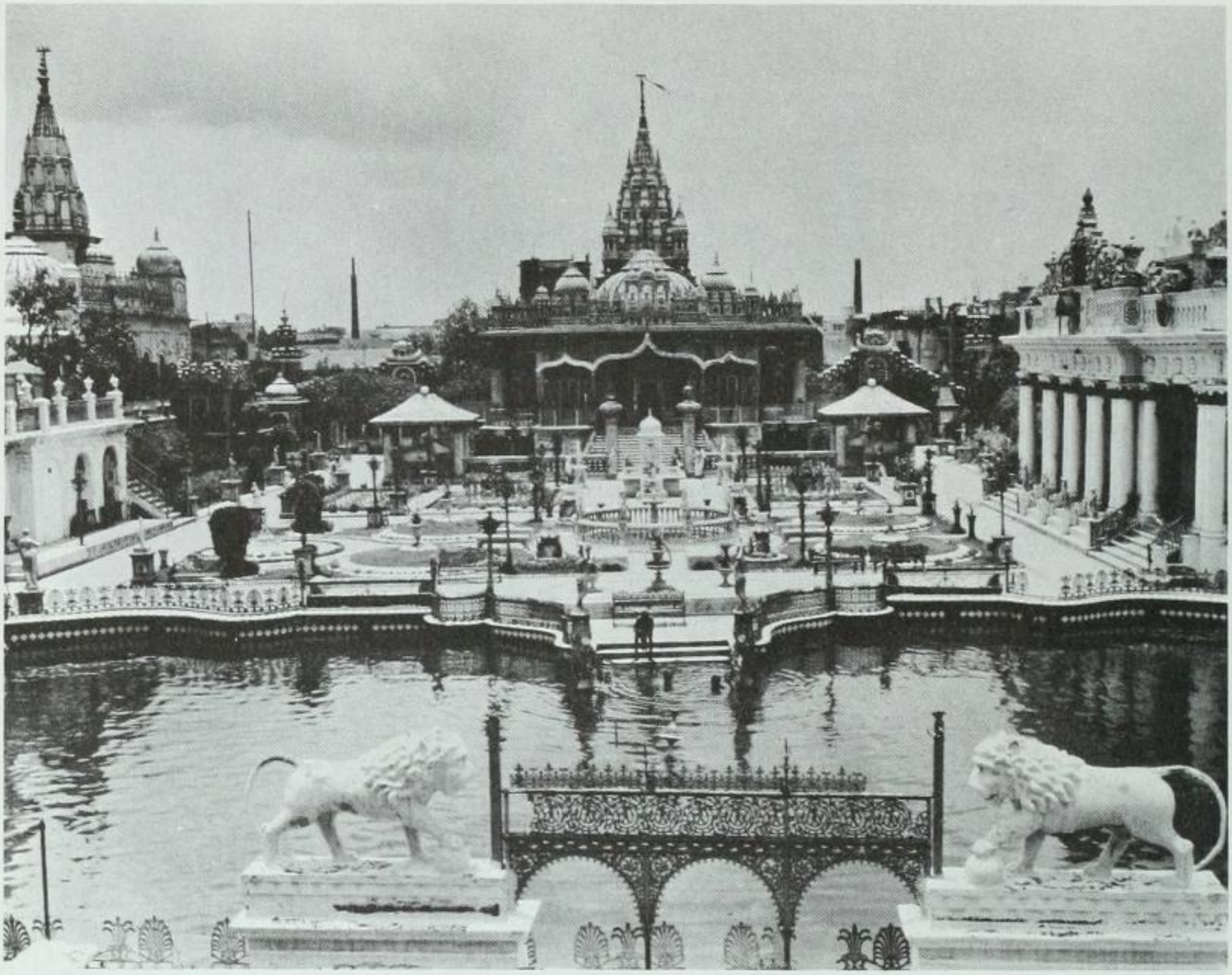
The Rajput warriors of old were at once the pride and terror of northern India. Even though this modern Rajput looks peaceful enough, it is still the better part of wisdom not to offend a Rajput unnecessarily.

The Char Minar, built as a gateway to the city of Hyderabad in 1591, marked the edge of the city then, but, as you can see, the city grew far beyond the gate in the intervening centuries.

In this street in Agra snake charmers still practice their art, hypnotizing cobras with subtle melodies on a wooden pipe, an instrument similar in structure to our flute. Over the centuries this entertainment has not lost its fascination; here, a "taxi" driver and a young boy turn to watch one of the snake charmers hold a poisonous cobra in his hand. Even though their bite can be fatal, cobras are not as dangerous as they seem. They are friendly snakes and do not attack unless they are frightened.

What the stylishly dressed woman will wear depends on where she comes from; if it happens to be the Kangra valley in northern Punjab, she would be mortified at the thought of going out without her nose rings.

It seems unlikely that in the whole history of science, there were ever two more earnest chemists than these two Indian boys. Maybe they concentrate especially hard because they know that in India education isn't to be taken for granted, and they are among the lucky few who get it.



One of India's loveliest temples is the Jain temple in Calcutta.

RELIGION

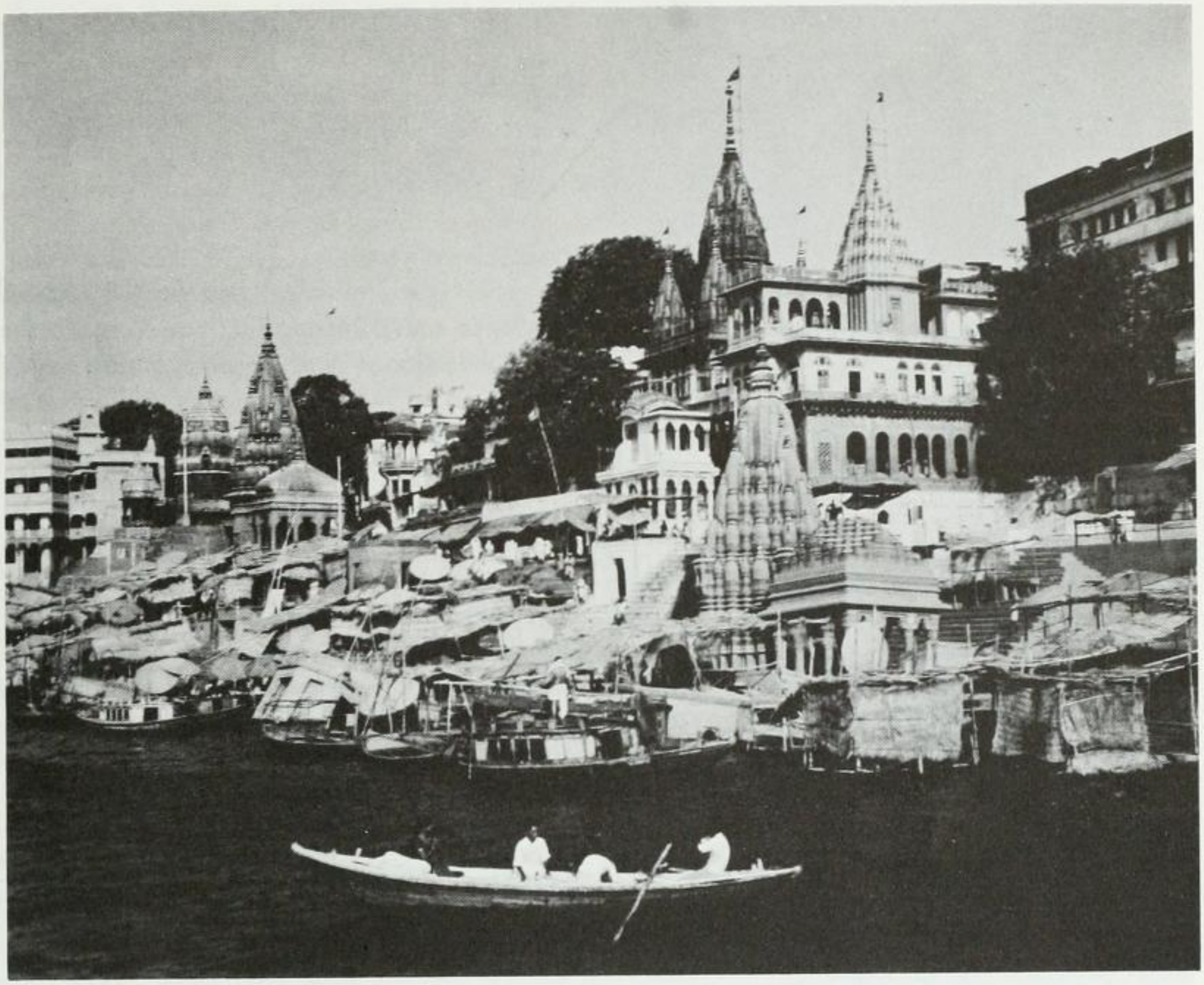
The religion of the overwhelming majority of the population is Hinduism. Over 440,000,000 people, or more than 80 per cent of the population, are Hindus. The other major religions of India are Islam (the religion of the Moslems), with about 56,000,000 followers; Christianity with about 12,000,000; Sikhism with about 10,000,000; Buddhism with about 5,000,000; Jainism with about 3,000,000; and Zoroastrianism with about 110,000 followers (called Parsees).

Hinduism. If there were any one key to understanding India and why its outlook and customs are so different from those in the West, it would probably be the Hindu religion. Hinduism is part and parcel of the average Indian's daily life, and it influences his attitudes more than any other single factor.

Unlike Western religions, Hinduism does not consist of fixed dogmas. All Hindus have a broad core of common beliefs, but there is room in Hinduism for varying, even contradictory, beliefs. There is no single set of rules for everyone, as in Islam and Christianity. Nor is there such a thing as excommunication (expelling someone from a religion). A Hindu dies a Hindu because he was born a Hindu, and nothing he does during his lifetime can make him any less a Hindu.

It is impossible to date precisely the beginning of Hinduism. It probably began as a kind of nature worship among the Aryans in the north of India. Gradually, it spread over the whole Indian subcontinent.

What are some of the basic, underlying beliefs of Hinduism? First and foremost is faith in the existence of the Brahman, the Supreme Soul of the Universe. From this belief,



Like Mecca for Islam, Varanasi (formerly called Benares), on the left bank of the Ganges in the state of Uttar Pradesh, is the Hindus' sacred city. Hindus from all over India make pilgrimages to Benares. They worship in its many temples and bathe in the Ganges. The stairway leading down to the river is known as a ghat.

the religion sometimes takes the name of Brahmanism. The Brahman is in a sense the very world itself. Every living soul, according to Hinduism, is a part of the Brahman, or another way of saying the same thing, a particular manifestation of the Brahman. These particular manifestations, that is, individual people, seem to change from generation to generation, but really only the unimportant, outer details change—a face, a name, a different condition or status in life. The Brahman, however, veiled behind these deceptive "realities," is continuous and indestructible.

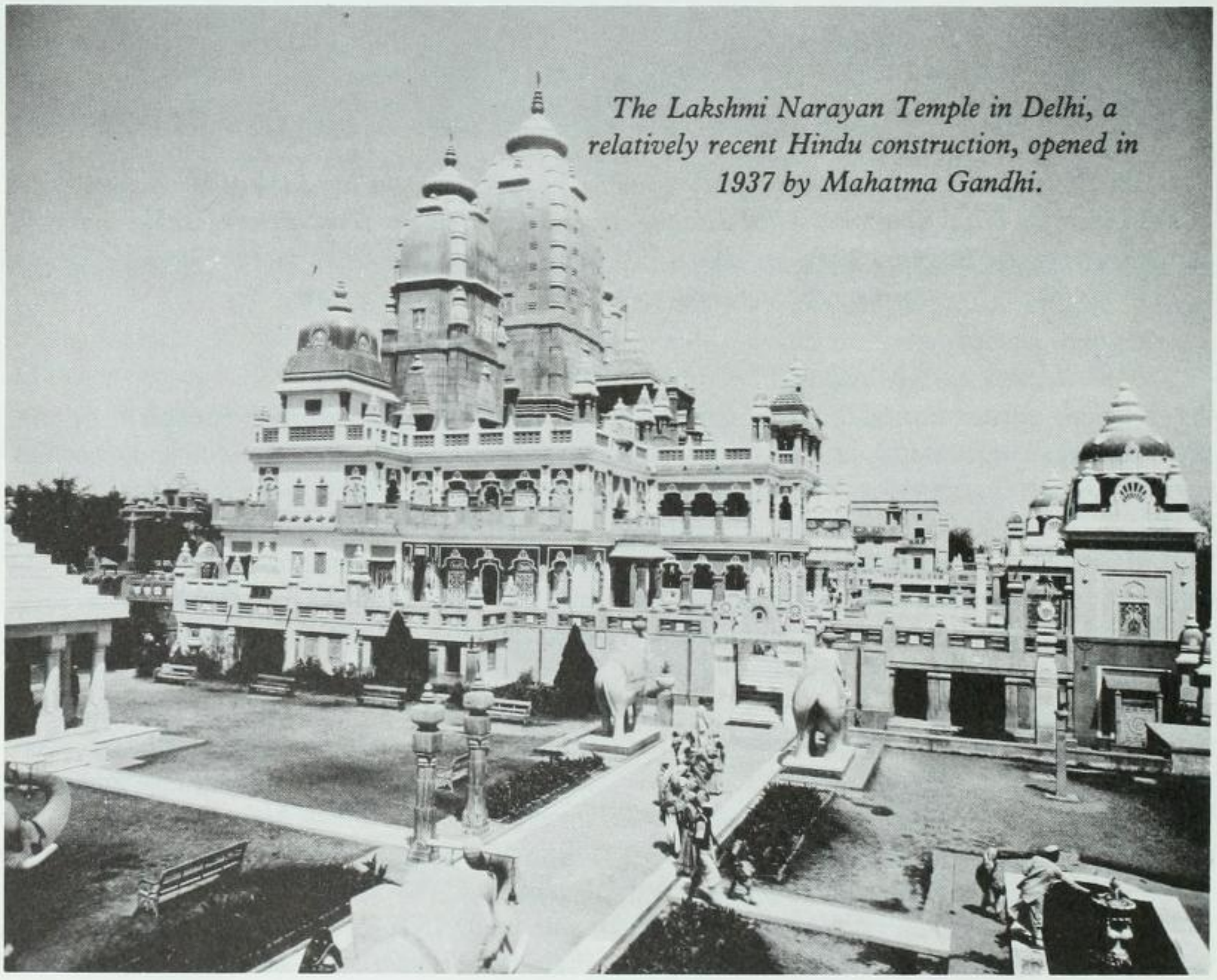
A Hindu cannot believe in the Brahman without believing also in a firm bond among all people, since they are all manifestations of the Brahman. Furthermore, he cannot really believe in any individual as a distinct and separate person. To the Hindu, each individual is only a tiny part of the whole universe, which is the Brahman. Yet he regards the life of any individual as a sacred thing, precisely because each person *is* the Brahman, manifested anew. An attempt to kill is thus an attempt to destroy the Brahman, and there is no greater sin. Although it is true that Indians do kill each other on occasion, it is also true that they cherish a sincere belief in the basic sanctity of life.

Barely second in importance to belief in the Brahman is the belief that sooner or later all souls return to and actually merge in the Brahman. This return takes place, however,

This Jain colossus in Sravana Belgola, Mysore state, was erected in the 10th century A.D. The 67-foot-high statue does not depict a god, but a saintly man who, rightly entitled to a kingdom, offered it instead to his brother.

only after the individual has worked out his destiny in a series of earthly lives. *Karma* is the name the Hindus give to this working out of destiny on an individual level. On a universal level, they call it *sansara*. They think of it as a kind of "obstacle course," at the end of which is a blissful return to the Brahman.

The doctrine of transmigration, or reincarnation, follows very naturally out of the belief that souls return eventually to the Brahman. That a soul can survive the death of an individual whose body housed it and then live again in the body of another individual is the essence of transmigration. In one fell swoop, it elim-

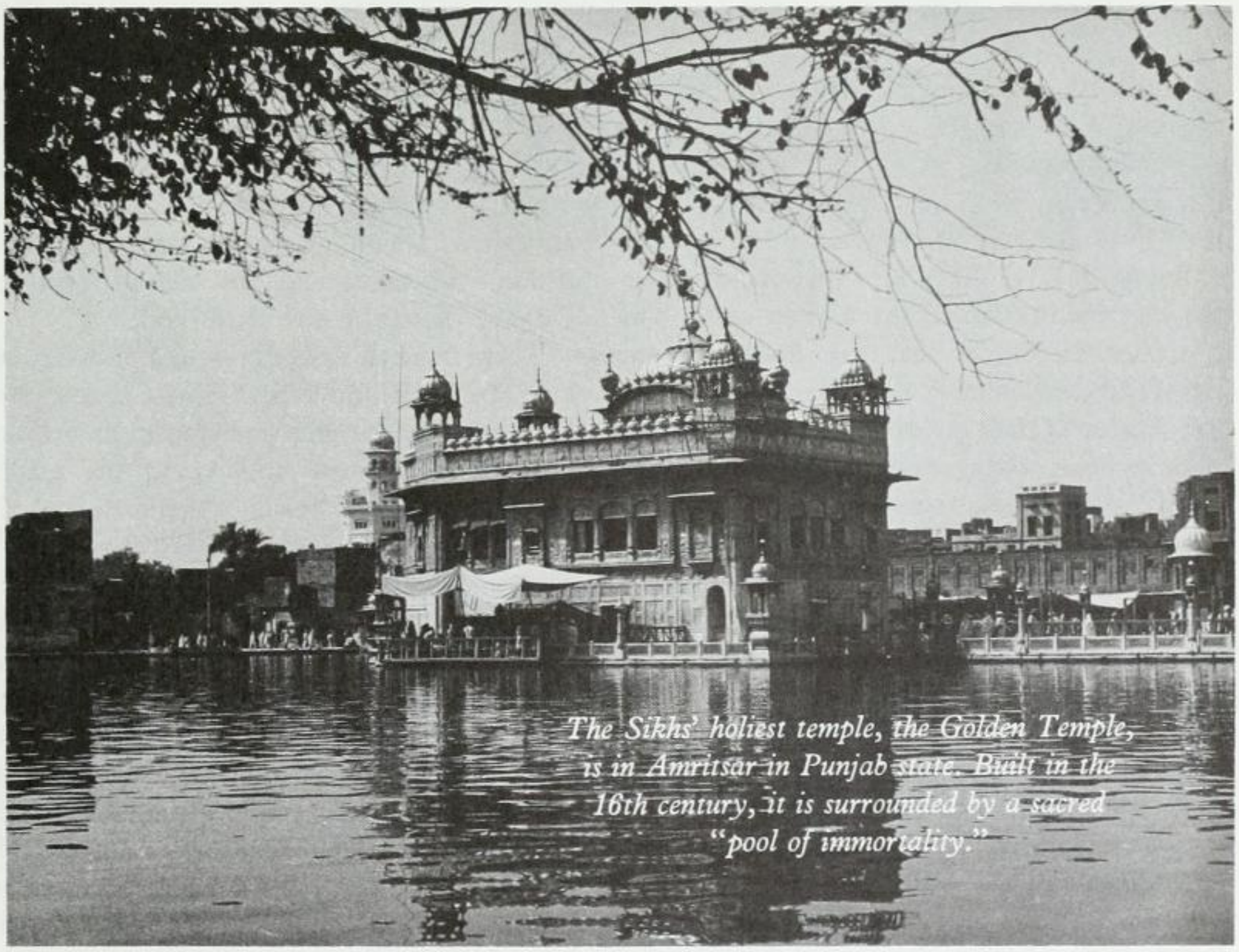


The Lakshmi Narayan Temple in Delhi, a relatively recent Hindu construction, opened in 1937 by Mahatma Gandhi.

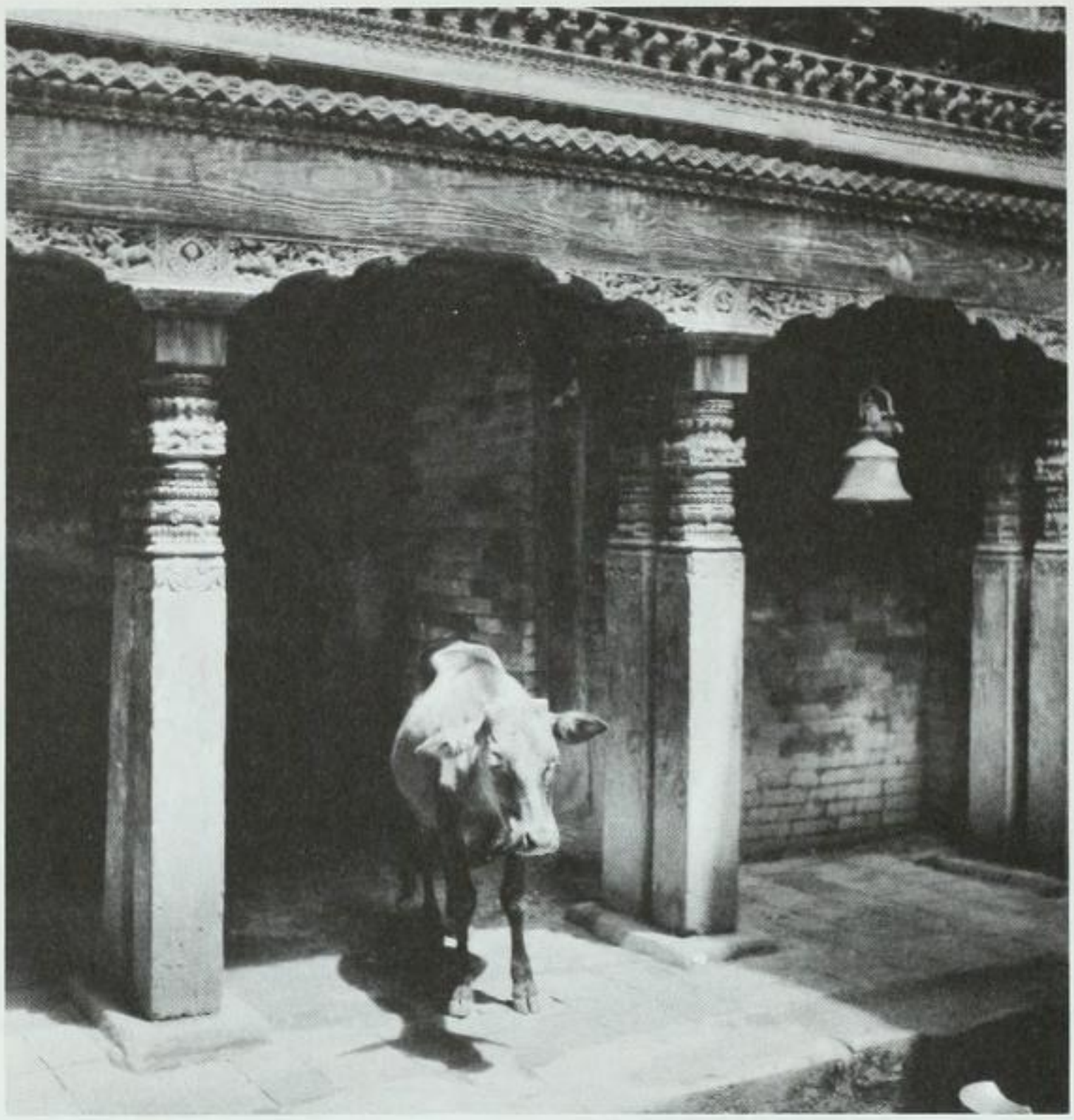
Sculpture of Ganesa, the elephant god. There is a Hindu legend explaining why this god has an elephant's head. One day his mother, Parvati, asked him to guard her door while she bathed. When his father, Siva, came home, Ganesa would not let him in. Siva got so angry he cut off Ganesa's head. Sorry for what he had done, he then ordered Ganesa's head to be replaced by the head of the next living thing that passed by, which happened to be an elephant. When you think of all the possibilities, it could have been worse.

inates the menace of death, in a poverty-stricken land where death by starvation or disease is the sword of Damocles over everybody's head.

Through rebirth an individual may find himself in a better or worse condition than his previous one, depending on how well he fulfilled certain obligations in his previous life. The caste a person belongs to determines his



The Sikhs' holiest temple, the Golden Temple, is in Amritsar in Punjab state. Built in the 16th century, it is surrounded by a sacred "pool of immortality."



Cows amble along the country roads and the city streets of India; in the villages they often have the run of the houses and temples, and no one shoos them away because of their sacredness. Sacred as they are, however, no one can spare much food for them; they fend for themselves and their accordion-like ribs usually show it. Here, a sleepy-looking specimen stands framed between the columns of a modest village temple.

particular responsibilities, collectively called *dharma*. To some extent *dharma* softens the effect of the caste system, under which whole masses of people are made to feel every day of their lives that they are fundamentally inferior to others. It gives them hope that one day they too may be Brahmans, the highest caste, and it makes them feel that the Brahmans are rightfully entitled to their advantages in this life because of their conduct in past lives.

In addition to the concepts of the Brahman, *karma*, and *dharma*, there is a fourth major concept of Hinduism, that of *maya*. This is the belief that the world we see about us, the people in it, even ourselves, are unreal and illusory; only the invisible Brahman is real.

The Hindu gods are numerous and they have many different forms. In different parts of India, the people hold certain gods in greater reverence than others. The major gods worshipped throughout the country include the supreme god Brahman, creator of the universe; Brahman's wife Sarasvati, the goddess of learning; Vishnu, the preserver of the universe, who has many reincarnations, such as Rama and Khrishna; Vishnu's wife Lakshmi, the goddess of love; Siva, the reproducer and destroyer of life; his wife Parvati, who also appears as Durga, goddess of battle, and Kali, goddess of time; and the son of Siva and Parvati, Ganesa, the elephant-god.

There is much that is profound, moving, and beautiful in Hindu belief. Hindu philosophers have had keen insights into human nature, and there is a spiritual nobility in the earnest striving of Hinduism to understand and sanctify life. Despite this, however, there are some who hold the opinion that Hindu beliefs are a roadblock to India's economic and social progress. They argue that if a man believes that his ultimate, and only significant destiny, is to merge with the Brahman, how can he be expected to care about improving his present life? Why should he concern himself with new techniques that might help him raise more rice, when death by starvation is not death anyway? Perhaps in the next life he might even be born into a higher caste and not have to worry about

The 10-day Dasehra festival held all over India is a joyous Hindu festival celebrating the triumph of good over evil. On the last day the people burn colossal pasteboard effigies of evil gods.

food at all. He must fulfill his obligations in order to make that happen—the traditional obligations that Hinduism outlines for him, not the new-fangled ones the state tries to impose on him, like learning to read or voting. And what difference can it make to him if Communist China becomes stronger than India, or if the whole free world goes down in defeat? After all, isn't the world a mere illusion?

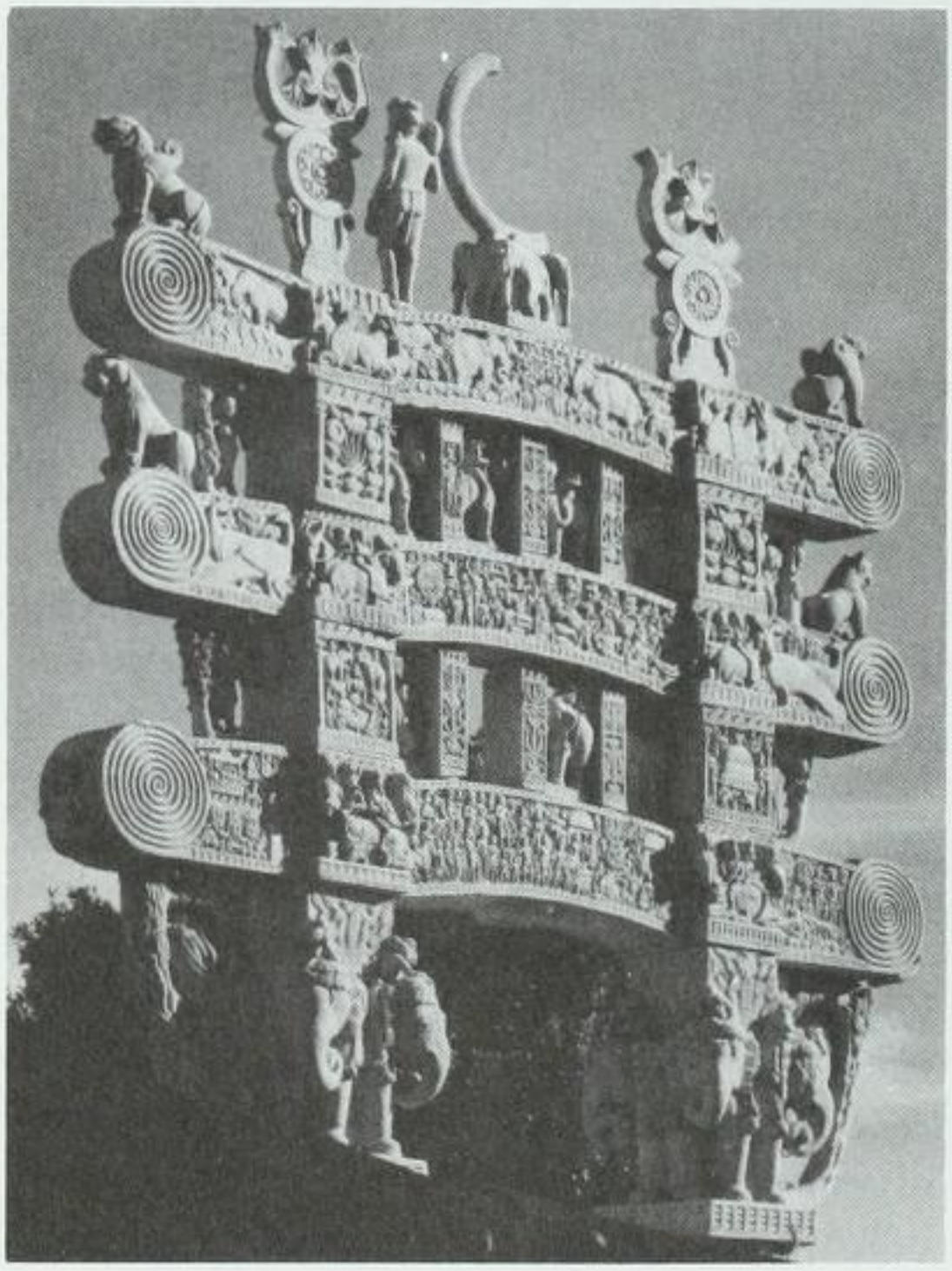
Other Religions. Of India's "imported" religions, Islam has the largest following. Islam first spread to India in the 7th and 8th centuries A.D., the same period during which it spread so quickly through the Middle East and North Africa from Arabia, where it originated.

There has always been antagonism between Hindu and Moslem in the Indian subcontinent, but the two communities were able to live side by side peacefully under British rule, partly because the British never tried to make them mix.

Christianity, Middle Eastern originally, is the oldest non-native religion. Part of the Christian community is made up of descendants of the Nestorians, a deviant unorthodox Christian sect which arose in the first few centuries of the Christian era in Syria. The Nestorians spread throughout the East and some had settled in India by the 5th century. Other Indian Christians are descendants of people who were converted by missionaries from the West in the relatively recent past.

Sikhism and Jainism are both native Indian religions; both arose as reform sects of Hinduism. Sikhism, which originated in the late 15th century, is a comparative latecomer to the host of Indian religions. It was founded by a man called Nanak Guru, who wished to end the

A sadhu, *or Hindu holy man, begs for alms from a passer-by. Sadhus are usually self-appointed. Some of them stay in one village and some wander about the countryside. In either case they are supported by the villagers. The government would like to see the sadhus turn their attention to earthly matters like working for a living, but they have little incentive as long as the villagers believe in their holiness and keep on supporting them.*



differences between Hindus and Moslems through a common religion. He also wanted to rid India of the bonds of the Hindu caste system. Although the founder of Sikhism was an essentially peaceful man, the Sikh community somehow evolved into a warlike one. The Sikhs are unusually fine fighting men, and the British relied heavily on the Sikh regiments of their Indian army. Physically, the Sikhs are tall and muscular and have a proud and noble bearing. By prescribed ritual, they wear long hair, wrapped in a turban, and always carry a dagger.

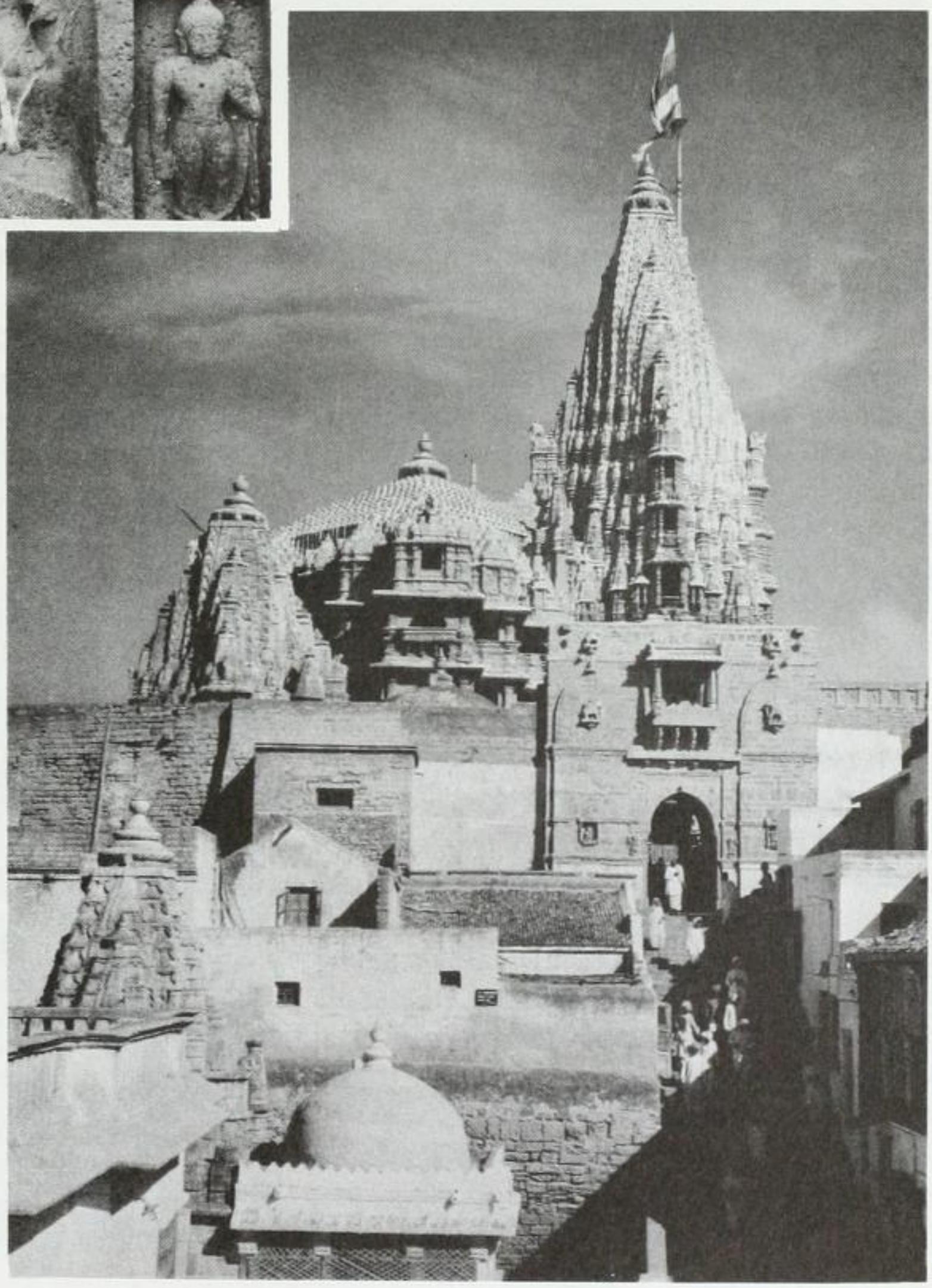
Jainism was founded in the 6th century B.C., the same century that saw the birth of

This Buddhist torana, *or arched gateway, leads to the Great Stupa at Sanchi, where Buddhist monuments dating from the first centuries of Buddhism still stand. The stupas were dome-shaped structures designed to house relics of the Buddha or other holy men.*

This stone sculpture of Buddha is in one of the Ajanta caves, north of Aurangabad in Bombay state. The Ajanta caves number 30 in all, spanning in construction the period from the 2nd century B.C. to the 6th century A.D. "Caves" is really a misleading word; these are mammoth stone monasteries and temples carved out of the very mountain sides.

Buddhism. The Mahavira, meaning "Great Hero," was the founder of Jainism, which preaches the sanctity of all life. Devout Jains kill no form of animal life, not even insects. Jain monks carry brooms with them to sweep insects away from their path and avoid accidentally stepping on them.

Buddhism was founded in India in the 6th century B.C. by an Indian prince, the Gautama Buddha. The Buddha's teaching stressed the importance of ethical conduct, and historians generally regard the rise of Buddhism in India as a reaction against the exaggerated rituals of Hinduism in that period. The famous emperor Asoka adopted Buddhism and made it the state religion. Under his successors, Buddhism lost



The temple of Dwarka on the northwest tip of the Saurashtra Peninsula is especially sacred to Hindus because it is close to the legendary site of the birth of Krishna.

An upper-caste mother lovingly holds her baby on her lap. When the baby's feeding time comes around, a nursemaid takes over.

its hold in India, although it spread to China, Korea, Southeast Asia, and Japan. In recent years, Buddhism has made many converts, especially among outcaste Hindus.

The Indian Zoroastrians or Parsees, whose supreme god is the Ahura Mazda, the god of goodness, creation and light, are descendants of Persians who came to India in the 8th century A.D. They were religious refugees, fleeing from Moslem invaders, who had overrun their native country.

THE CASTE SYSTEM

India's way of life has many aspects that distinguish it from that of the West, but none more so than the caste system. There are many castes and sub-castes. The particular caste a person belongs to is determined entirely by birth. The major groupings, in descending order of prestige and generally of worldly wealth, are the Brahmans, the priestly caste; the Kshatriyas, the warriors and earthly rulers; the Vaisyas, the merchants and artisans; the Sudras, the servants; and the Panchamas, or outcastes. The Panchamas are not really a caste. They are so low in the economic and social scale of things that they belong to no caste. Also known as "untouchables," they make up about one-fifth of the whole population. Mahatma Gandhi, who fought tirelessly to improve their lot and end discrimination against them, coined a new term for them—the *Harijan*, meaning "God's people."

There are many detailed rules about contact between people of different castes. People of some castes are not allowed to touch or even to be in the presence of people from other castes. No one belonging to any caste may touch an untouchable. Foreign observers often comment that the most pathetic thing about the untouchables is their own belief that they are inferior.

The caste system is a purely Hindu institution and appears to have begun with the Aryans. Even though the new Indian constitution expressly prohibits discrimination on account of caste, the system continues to flourish. The difficulty of abolishing the caste system in India is enormous for two main reasons. One is that the system goes back, not just hundreds, but thousands, of years, and the other is that it is essentially a religious institution.

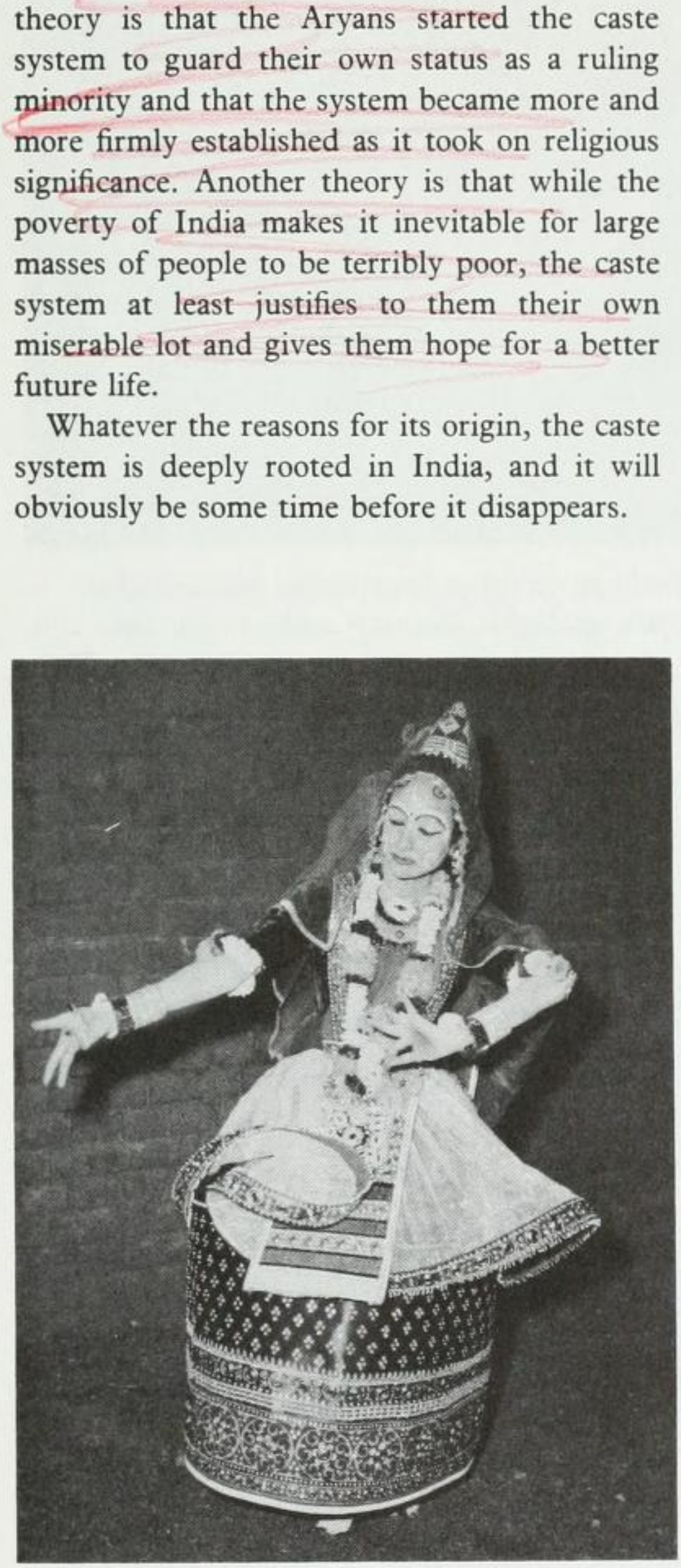
The caste system is a little like the medieval feudal society of Europe, where there were rigidly distinct classes, corresponding to clearly

defined functions—the king, the feudal lord, the clergy, the peasant (serf), and the craftsman. There, too, the class a person belonged to depended entirely on birth. State and church gave approval to the whole system in feudal days, preaching that society was like a giant machine with a proper place for each wheel and cog.

People have tried to explain the origin of the caste system in different ways, but there is no proof for any particular explanation. One theory is that the Aryans started the caste system to guard their own status as a ruling minority and that the system became more and more firmly established as it took on religious significance. Another theory is that while the poverty of India makes it inevitable for large masses of people to be terribly poor, the caste system at least justifies to them their own miserable lot and gives them hope for a better future life.

Whatever the reasons for its origin, the caste system is deeply rooted in India, and it will obviously be some time before it disappears.

Women who can afford to dress in anything other than cotton wear graceful silk saris. There are many different ways of draping the sari, some typical of various parts of the country. This lady drapes it in a modern way, typical of upper-caste, Westernized women throughout India.

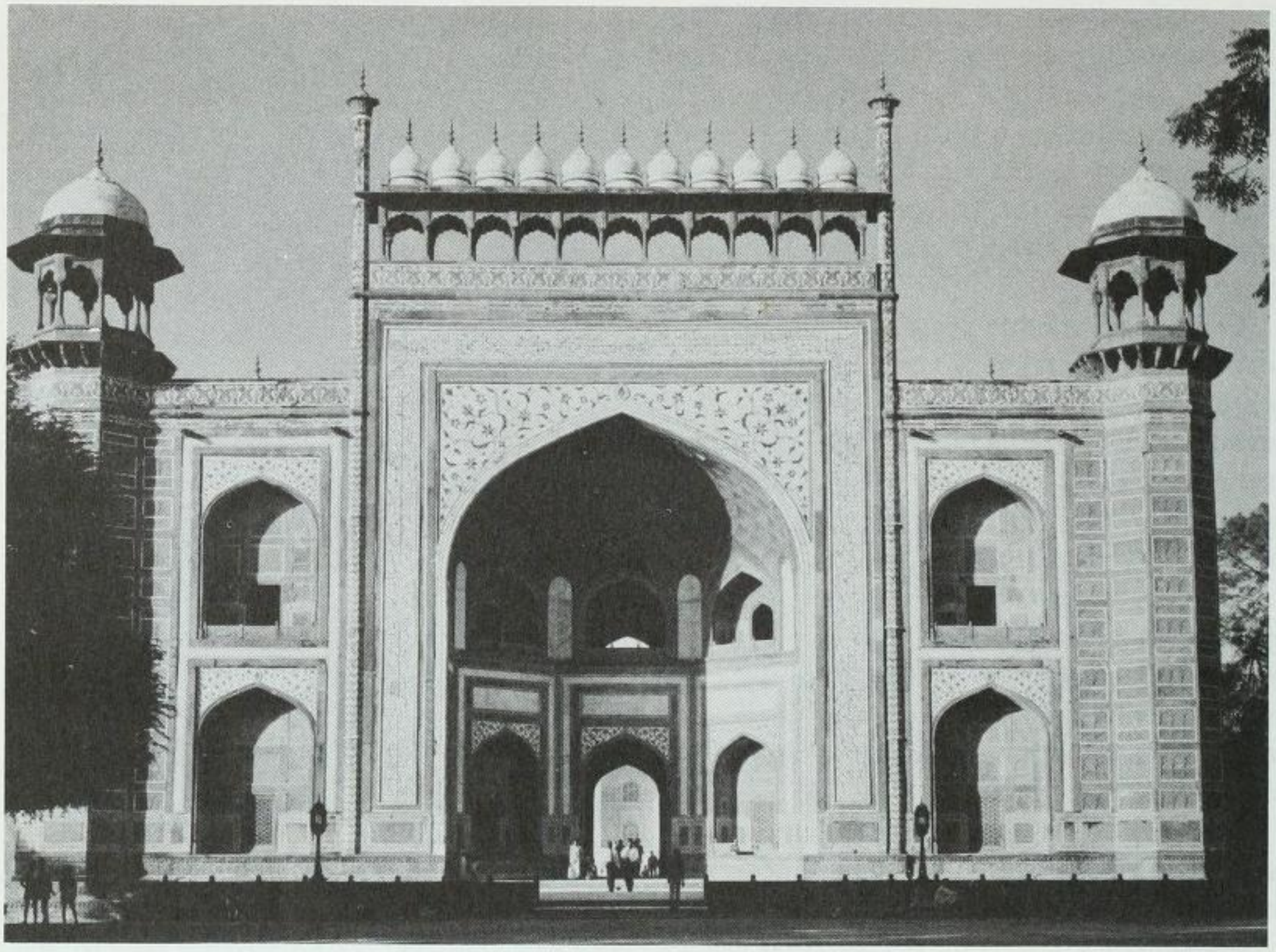


ART

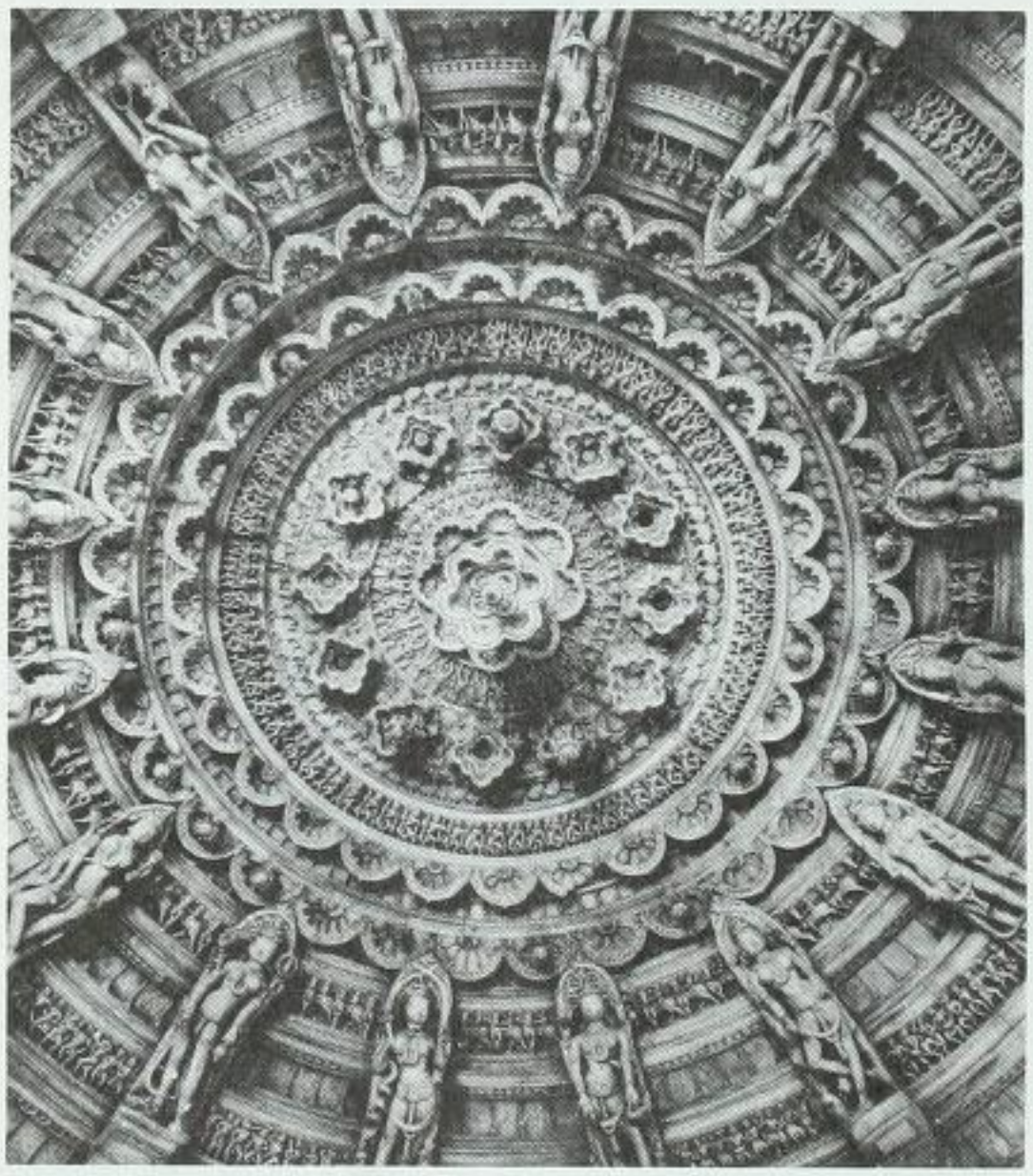
Traditional Indian art, like the art of medieval Europe, sought to illustrate religious teaching and to convey the majesty of the divine. Religion has been the most important influence on Indian art, and most of India's greatest art treasures have been executed in the service of religion. Buddhism, Hinduism, Islam and Jainism inspired the greatest amount of Indian art.

A quality of sumptuousness and a super-abundance of shapes, figures and details characterize much of Indian architecture and sculpture. Profusion, even excess—these are

This young woman shows the characteristic costume and pose of a dancer from Manipur state. Indian dance is often not just dance alone, but rather part of a dance-drama accompanied by music.

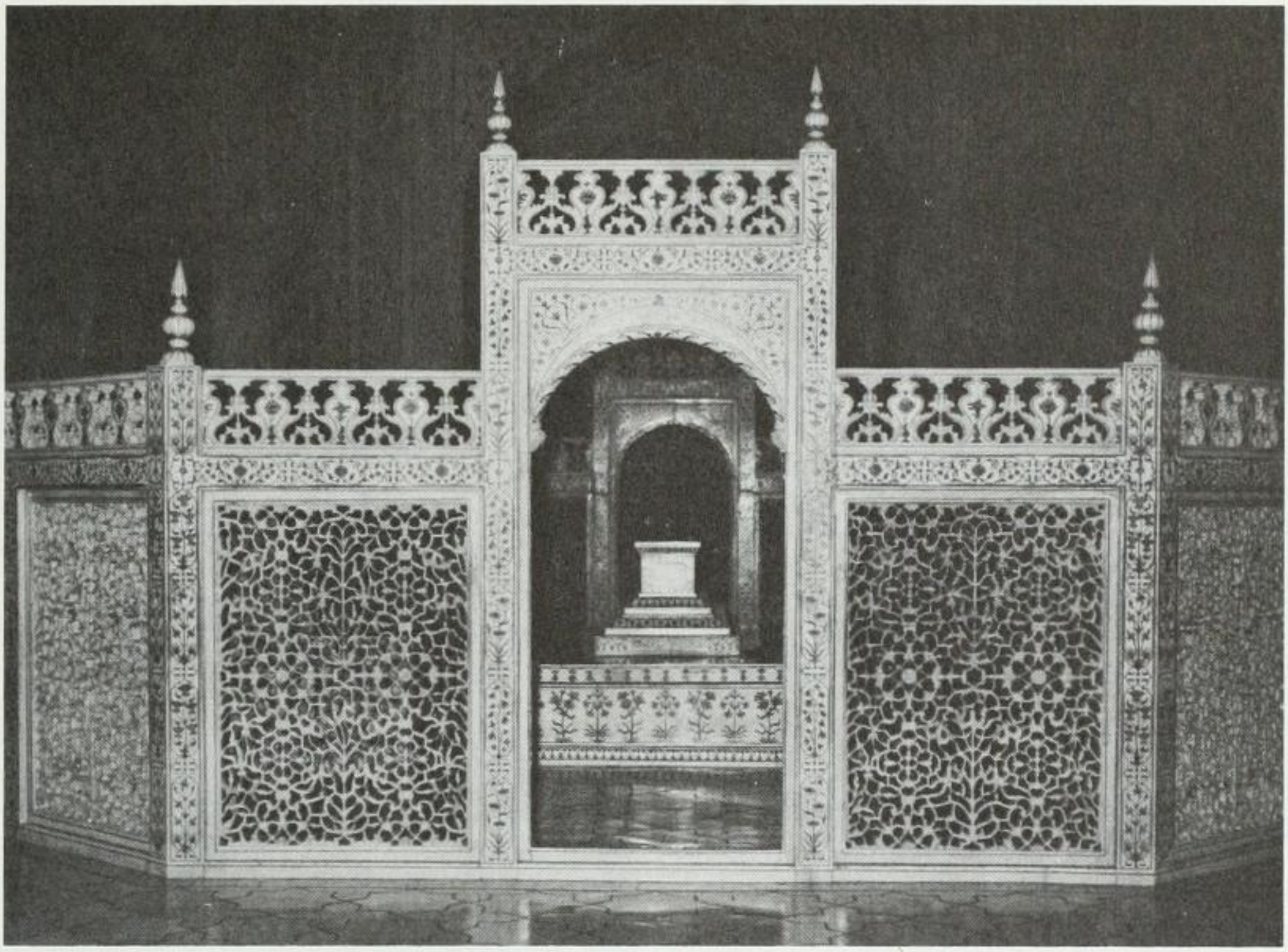


Main gate to the Taj Mahal. The Taj is actually set within a large walled enclosure, but since people usually photograph it from inside the enclosure, the outer walls rarely show.



Richly carved ceiling of one of the Jain temples at Dilwara.

We mortals are not the only ones who wish for more than one pair of hands, but only to sculptured Hindu gods and goddesses does the wish come true.



Sarcophagus inside the Taj Mahal. Incredible as it seems, the finely filigreed screen is marble. The other ornamentations are inlays of different kinds of marble and precious stones in white marble. Moslem art depends to a great extent on exquisite abstract ornamentation, since Moslem religious law forbids the representation of gods or human figures.

the words that Indian architecture and sculpture bring to mind. Both the rock-hewn caves and the above-ground temples are usually mammoth and encrusted with thousands of reliefs and sculptures, amassed almost as if the creators had been overtaken by a frenzy.

A major exception is the Taj Mahal, one of the finest examples of Moslem architecture and possibly the world's most beautiful building. Built of white marble, adorned with exquisite mosaics of precious stones, it has a perfect symmetry, grace and awe-inspiring simplicity.

Indian statues also reflect this quality of profusion. The miniature paintings reflect it too, despite their incredible delicacy—they present a mass of minute detail that the eye can barely grasp. Other typical features of Indian art are sensuality and unmasked eroticism.

As in most Oriental countries today, the three major trends in contemporary art are traditionalist, Western and the attempt to combine the two.

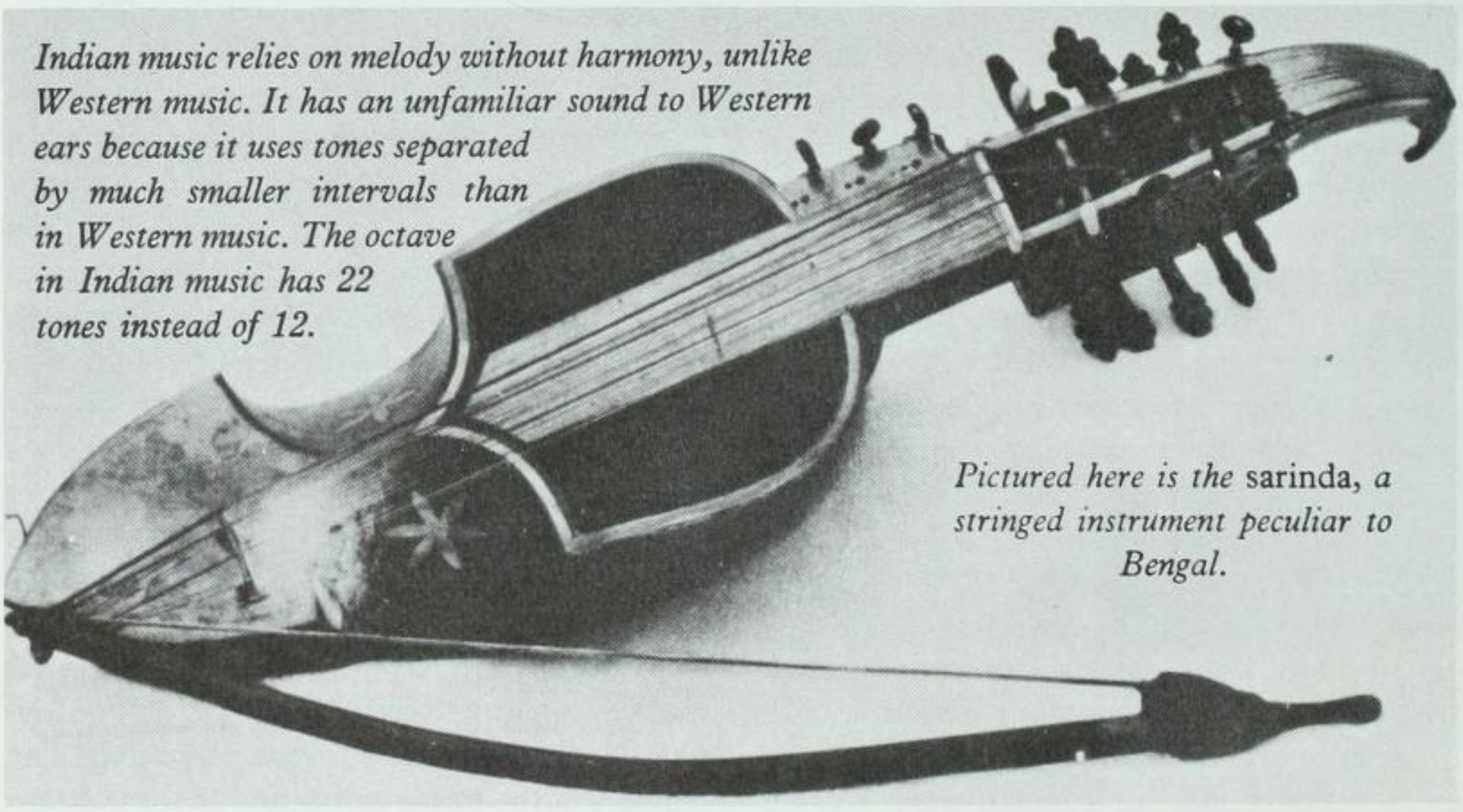
Literature. Indian literature has an ancient tradition and, like art, it has also been influenced primarily by religion. The sacred books of Hinduism, the Vedas, written in Sanskrit long before the Christian era, contain Hindu law and philosophy. They are still read and prized for their lofty thought and beauty of language. More famous in the West are the folk epics, such as the *Bhagavad Gita*, or *Song of the Blessed Khrishna*. Rabindranath Tagore, India's Nobel prize-winning poet, is among the most widely read in the West of India's modern writers.

The Dance. The dance is one of the most widely cultivated art forms in India, and all well-educated Indians learn to do certain traditional dances as a matter of course. The gestures of the hands and neck and the motions

Kathakali, a form or school of dance-drama particular to Kerala, occupies an outstanding place in the spectrum of Indian dance. Only male dancers, rigorously trained from early childhood, participate in Kathakali dance.

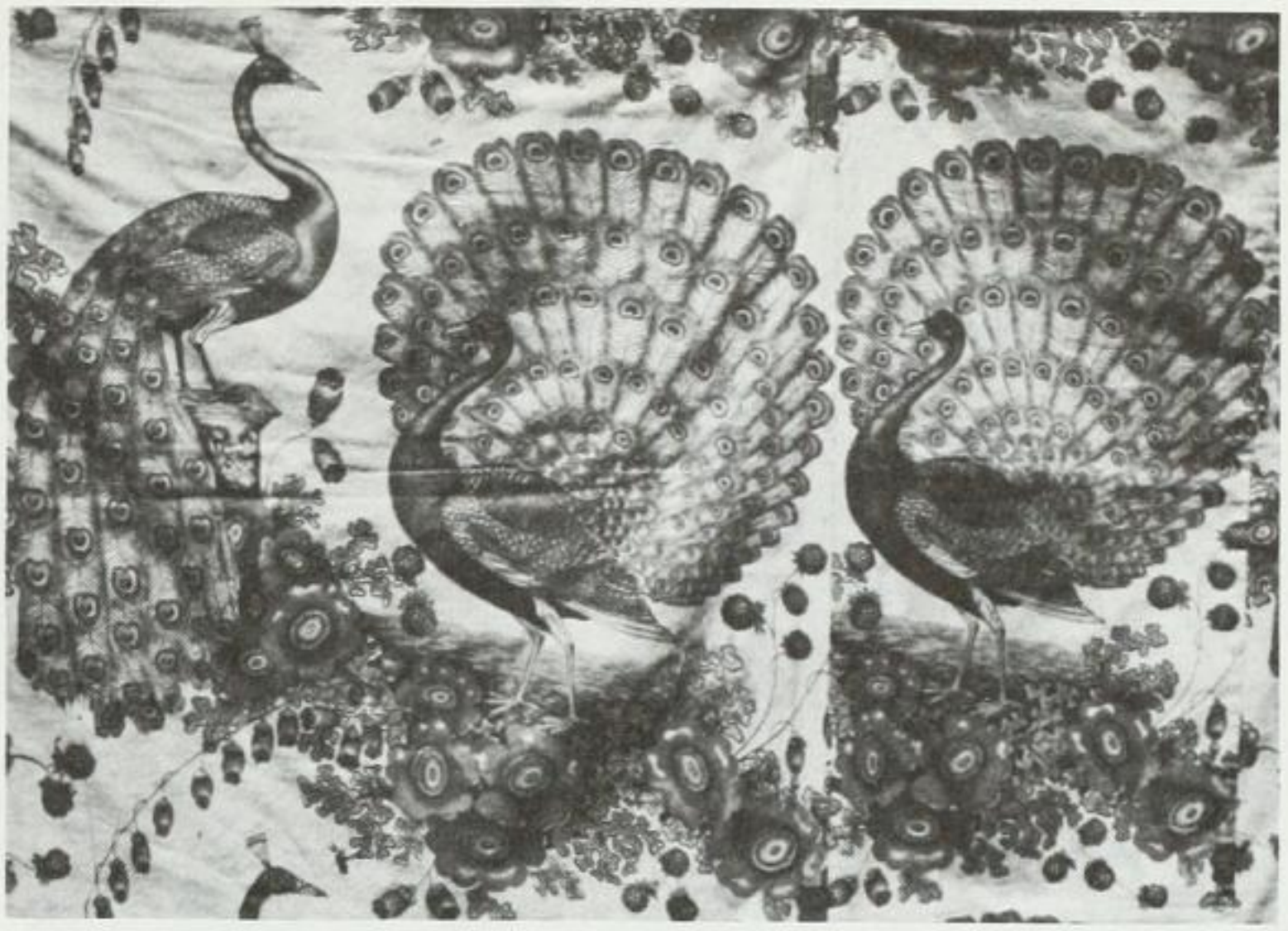
of the eyes are the most striking features of Indian dance. There are particular dances that predominate in various parts of India.

This is the Victory Pillar in the Kailasa temple, one of the Ellora caves, near Aurangabad. The Ellora caves are the most outstanding in India. There are 34 caves in the Ellora group, built between the 6th and 11th centuries A.D. They include Buddhist, Hindu and Jain shrines. →

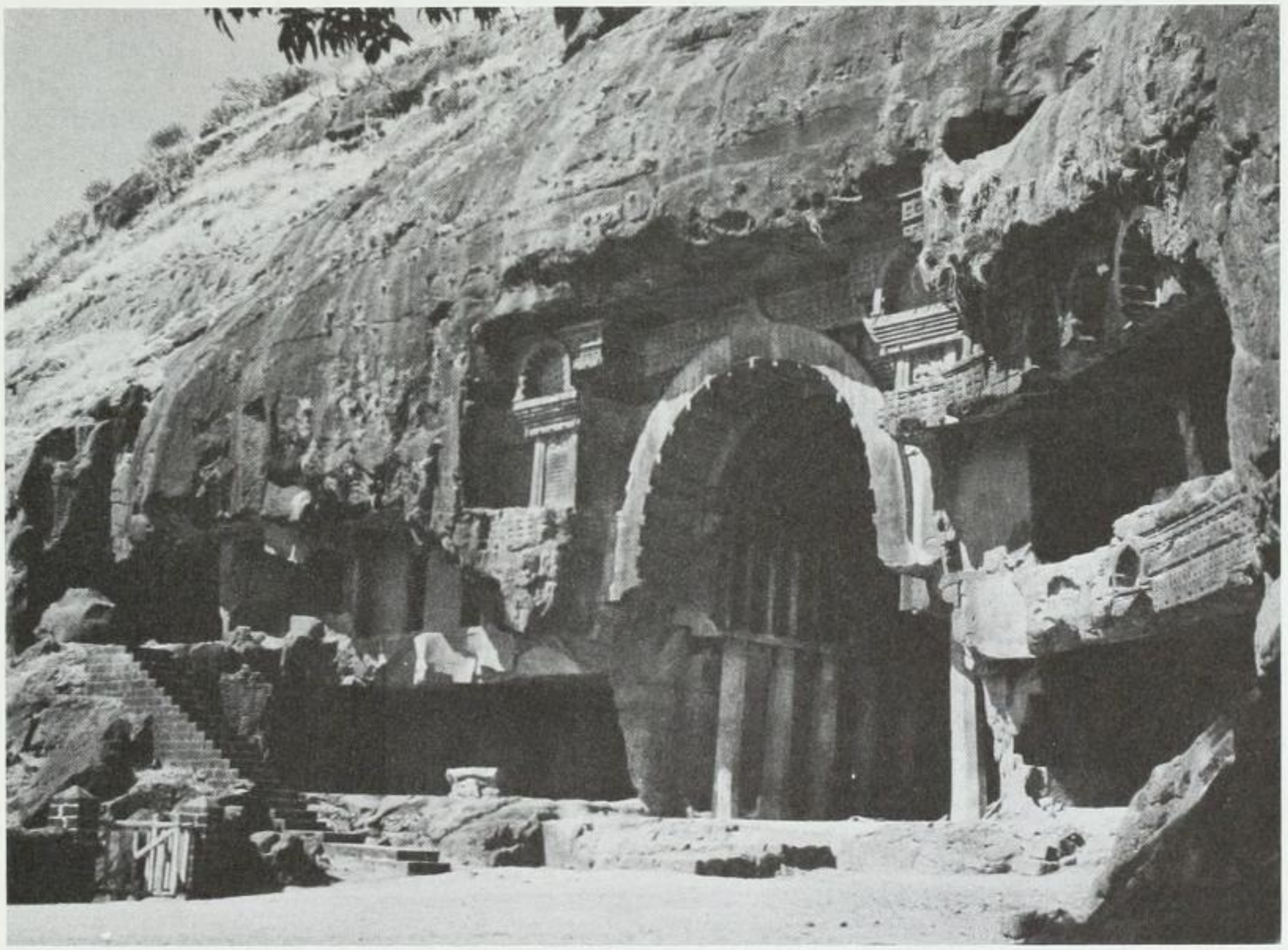


Indian music relies on melody without harmony, unlike Western music. It has an unfamiliar sound to Western ears because it uses tones separated by much smaller intervals than in Western music. The octave in Indian music has 22 tones instead of 12.

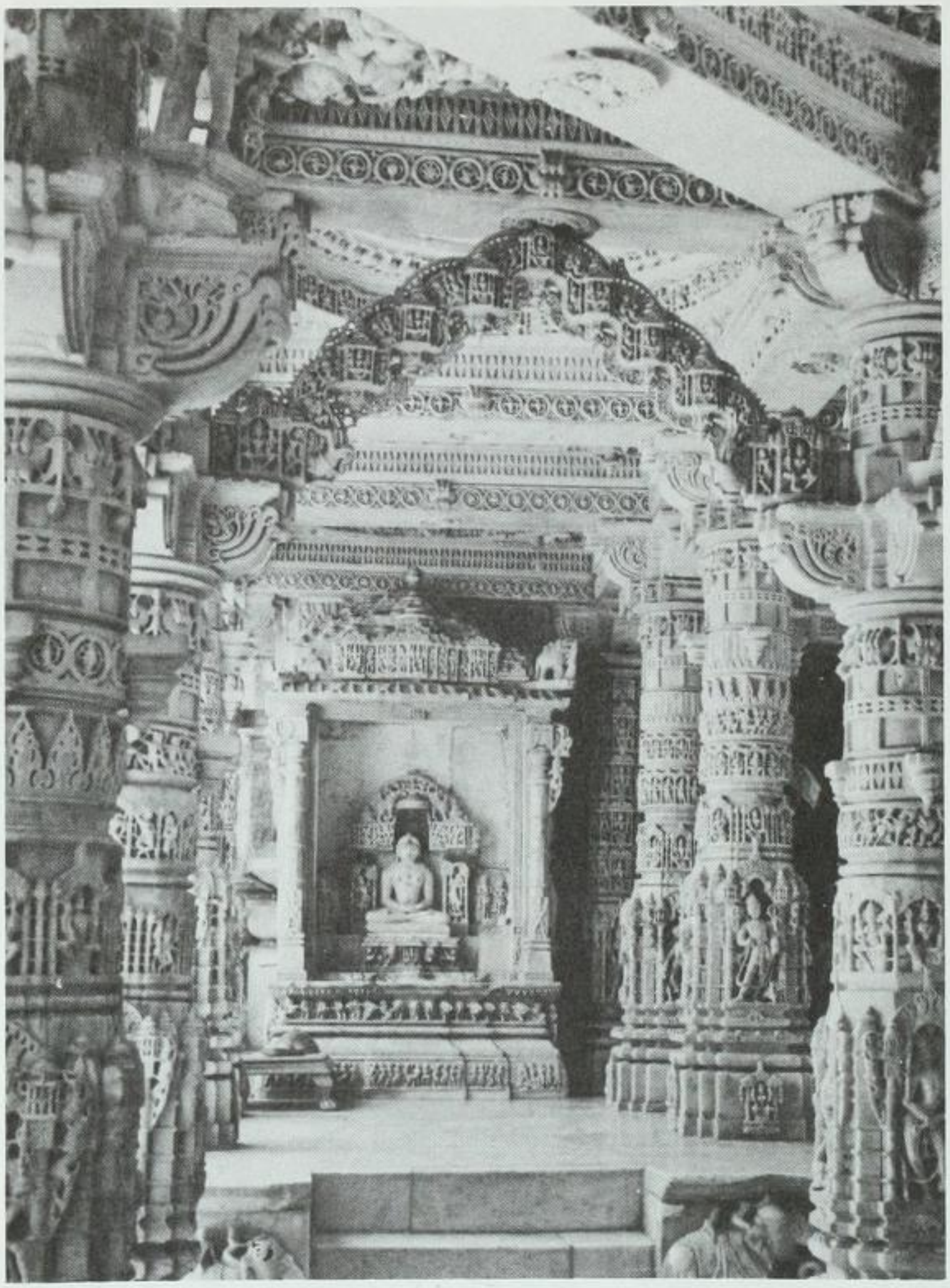
Pictured here is the sarinda, *a stringed instrument peculiar to Bengal.*



Real peacocks flaunting their brilliant plumage could hardly be more flamboyant than these, printed on silk. Sumptuous designs on silk are a specialty of patient Indian artisans.

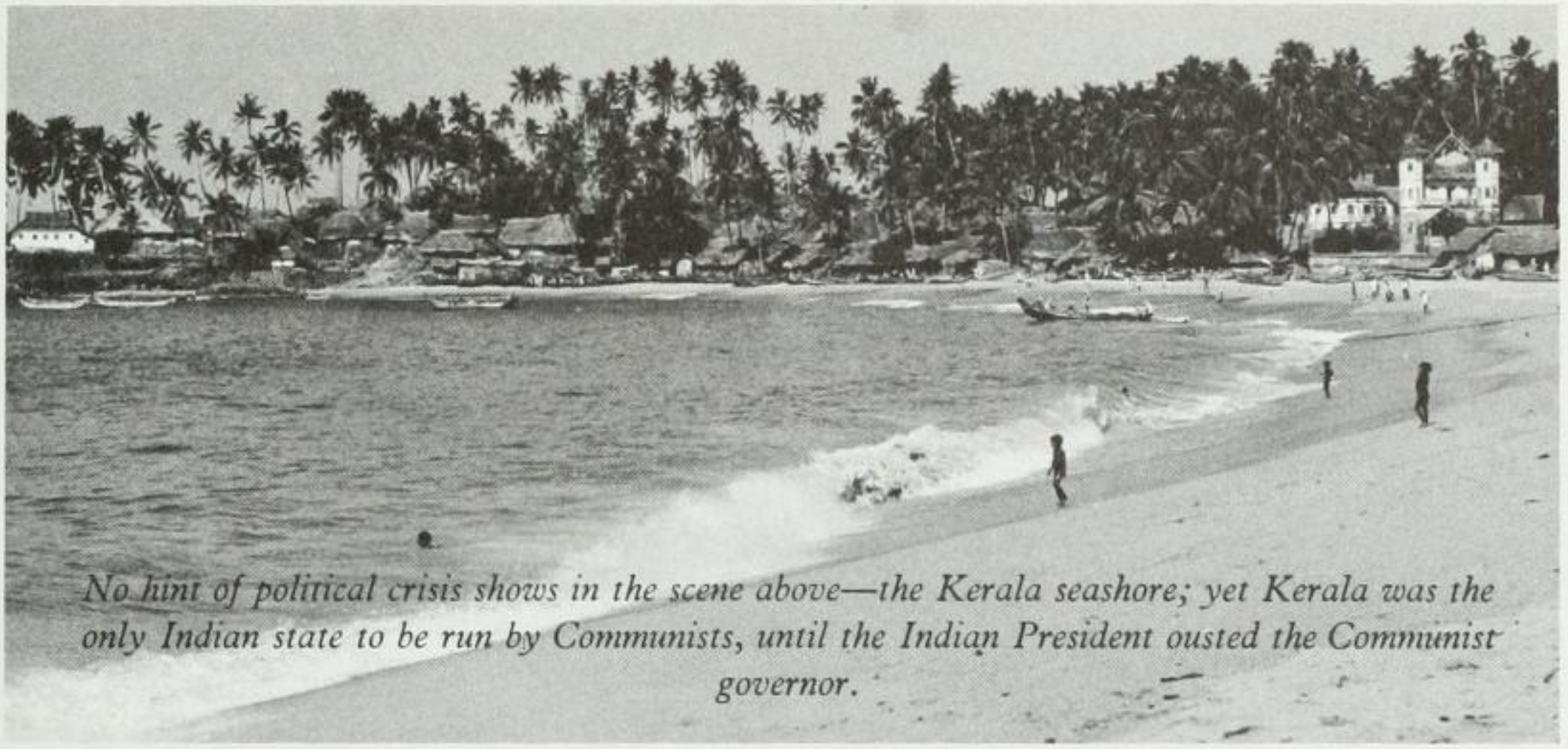


Entrance to one of the Bhaja caves in the Bombay area.



A group of medieval Jain temples, all of white marble, clusters at the top of Mt. Abu in Dilwara, Rajasthan. Shown here is part of the interior of one of them.

(Below) In Kerala's Periyar Wild Life Sanctuary, big-game animals lead a charmed life, safe from the hunter's gun.



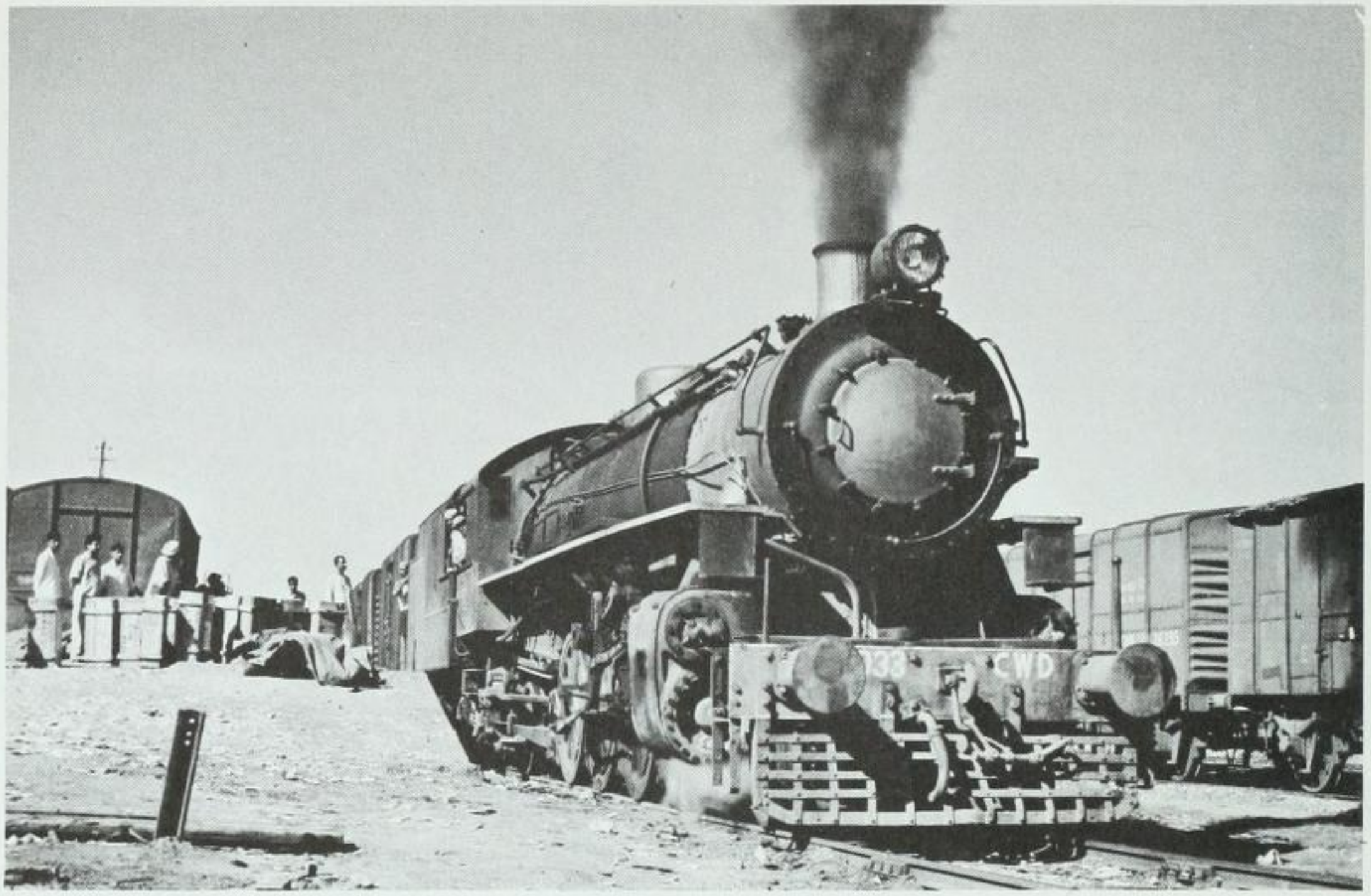
No hint of political crisis shows in the scene above—the Kerala seashore; yet Kerala was the only Indian state to be run by Communists, until the Indian President ousted the Communist governor.

SPORTS AND RECREATION

The stamp of former British rule is perhaps nowhere more apparent than in the sports enjoyed in India—soccer, polo, cricket, field hockey and tennis among others. India is known too for its big-game hunting, especially of tigers and panthers. Lions were also once a prize for the hunter, but too many hunters got them, and now there are very few lions left.

India's other big animals, although not all are hunted, include the cheetah, deer, antelope, and in the Himalayas, the white-coated snow leopard, the yak and the wild sheep.

The snow-capped Himalayas, "rooftop of the world," dominate this scene in Kashmir. Kashmiri towns are often the point of departure for international mountain-climbing expeditions bent on scaling the world's most challenging peaks.



Villagers line up to pack their produce onto a freight train. The scarcity of roads and navigable rivers in India makes rail transport essential for commerce among the various parts of the country. Expanding the rail network is an important objective of the Five-Year Plans.

4. THE ECONOMY

If you were to glance at a list of statistics on the comparative world production of various agricultural and industrial goods, you might conclude that India is a very rich nation. The comparative statistics would show that it is one of the world's leaders in sheer quantity of agricultural and industrial production. But if you then considered the amount it produces in relation to its enormous population, you would realize that it is actually an exceedingly poor country. It is so poor that it is ridiculous even to try to compare the standard of living of the average Indian with that of the average Western European or American. An Indian considers himself lucky if he has the barest necessities of life, never mind the luxuries.

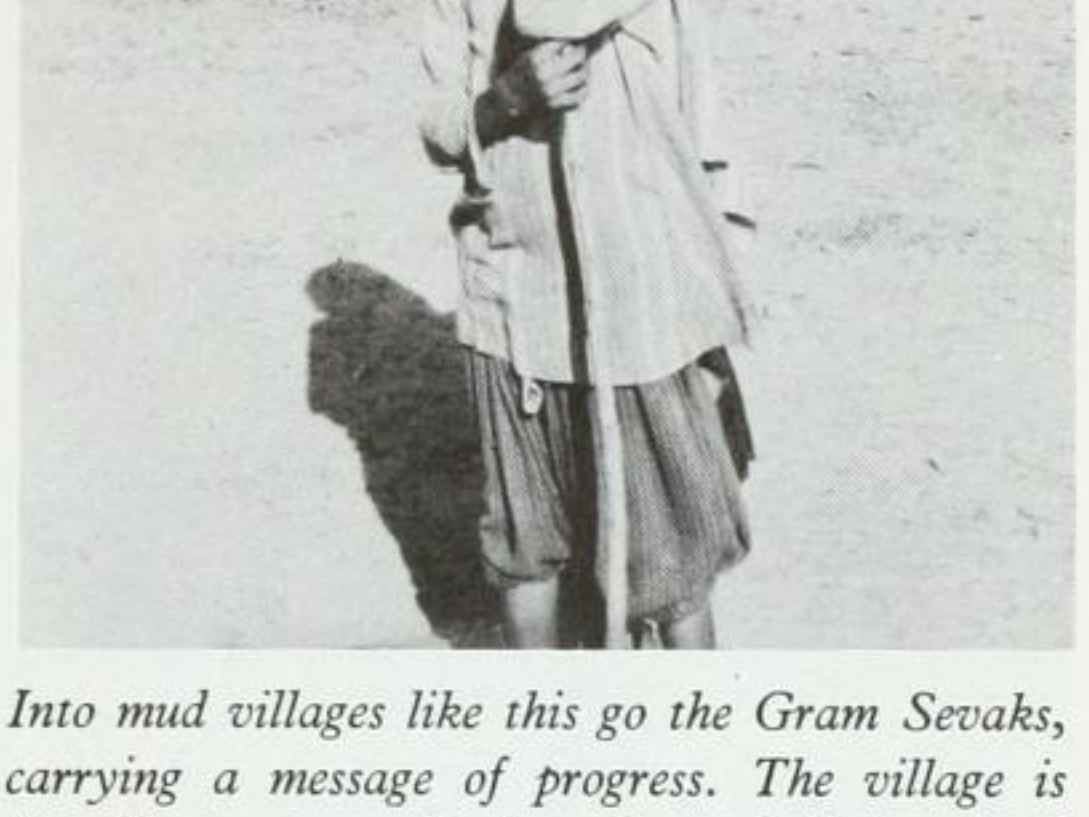
India's economy is a mixture of socialism and capitalism. The government runs some of the major industries, but there are also many privately-owned enterprises. The government tries to plan the over-all economy and expand it through Five-Year Plans. Four Five-Year Plans were completed by 1971, and in that year India began carrying out the fifth. The Plan devotes large funds to the improvement of agriculture, to irrigation and electrification, to the expansion of existing industry and the creation of new industries, and to the improvement of transportation and communication facilities. The Five-Year Plans have involved heavy expenditures for imports, and India is periodically in need of foreign aid and loans to pay its foreign debts.

Since independence, India has been trying desperately to improve its economy, but it faces very difficult problems. To start with, there are just too many people in India. Furthermore, the population keeps increasing, and even with superhuman feats, the economy cannot possibly expand enough to keep pace with it.

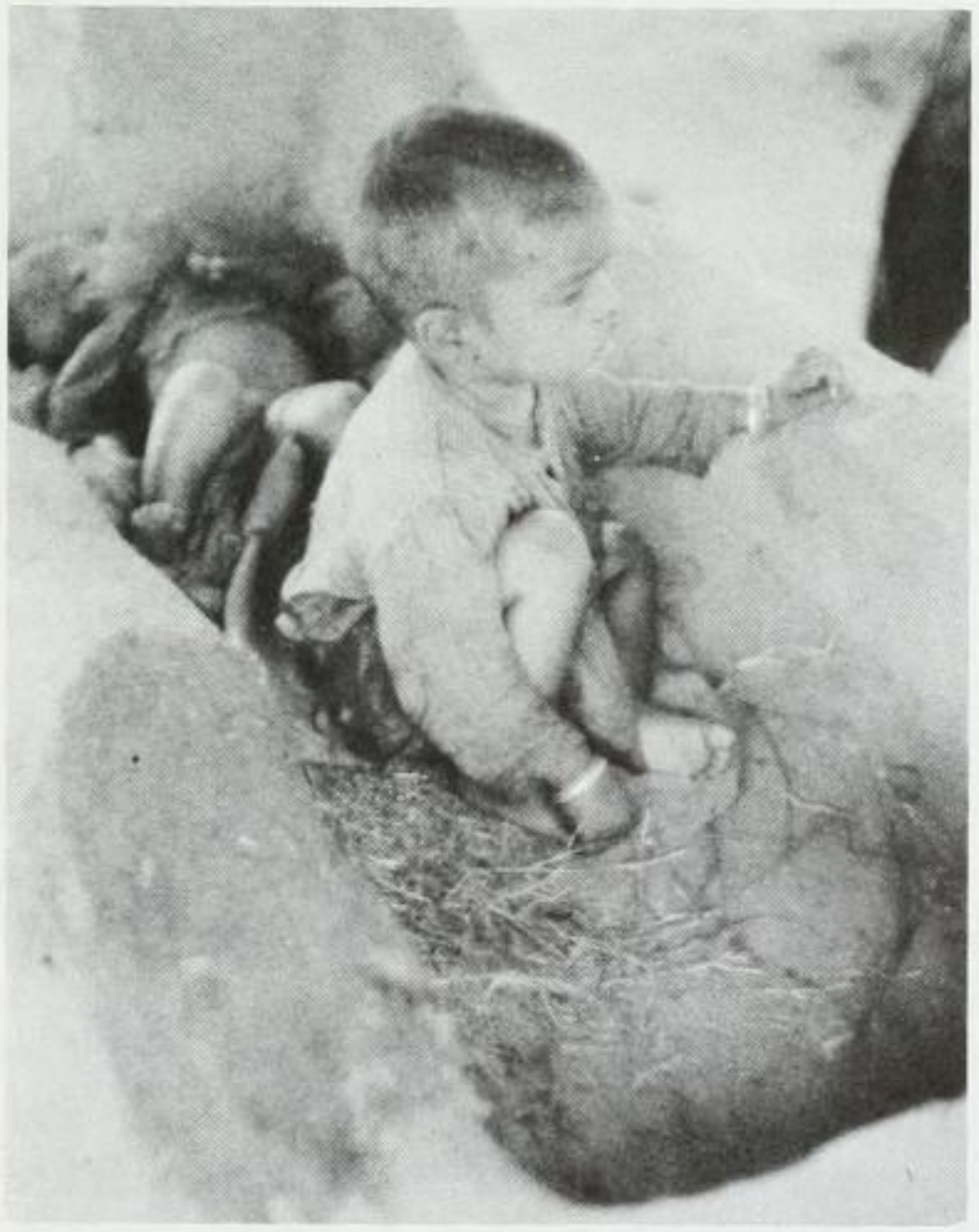
There are other ways, too, in which the population itself is an economic problem. The poor people who live in the small villages of India and who make up the majority of the population are not terribly energetic and they don't take well to new ways of doing things. This is partly due to the energy-sapping climate and partly to malnutrition and poor health. It is also partly due to Hinduist philosophy, which robs the people of economic incentive, because it teaches them to have contempt for material wealth and to regard this world as unreal.

The government of India is thoroughly aware of these problems and one of the ways it is trying to overcome them is through a scheme known as the Scheme of Community Projects. The Scheme is roughly comparable to the United States' Peace Corps plan, except that India's Scheme concentrates entirely on overcoming its own problems, not those of other nations. The basic aim of the Scheme is to make the backward people of rural India understand the need for change in their way of life.

The key people involved in carrying out the



Into mud villages like this go the Gram Sevaks, carrying a message of progress. The village is literally constructed of mud, packed into hard blocks and bound with straw. The grimace on the face of this girl is not an expression of distaste for the photographer; she is squinting as she looks in the direction of the glaring sun. Behind her is one of the ever-present sacred cows.



Mud is the basic "décor" even inside the houses. Here, babies loll in a cradle dug out of the mud floor.

Scheme are the Gram Sevaks, or workers at the village level. The Gram Sevaks are young, earnest people with a knowledge of Indian village life, often gained from personal experience. They are frequently villagers themselves, who have managed to get an education and are eager to use it to help their countrymen. They live among the villagers and try to show them directly how they can improve their lives. Groups of villages constitute a District for purposes of the Scheme, and each District maintains technical specialists in such matters as road-building, farming, irrigation, and hygiene. The Gram Sevaks call in these experts to the villages in which they work for help on specific projects.

This pleasant-looking student is probably a prospective Gram Sevak. Her forehead mark shows that she is a Hindu and is married. Moslem and unmarried Hindu women do not wear such marks. In the cities and among the upper castes, Indian women often make the mark with lipstick.

The Scheme of Community Projects started in 1952 and had reached out to more than half the villages of India by 1960. Its achievements include the construction of many roads, schools, hospitals and demonstration farms. Its most important achievements, however, are intangible ones—changes in the attitudes of the people and the awakening of a desire on their part for economic and social progress. The movement has caught the imagination of many of India's conservative villagers, traditionally suspicious of government and government officials. Many have seen results of it with their own eyes—better houses, a new school building, a new well built in a way that keeps the water unpolluted, and cattle sheds where the cattle are safe without having to be stabled in the house. The villagers don't receive these things fairy-godmother fashion from the government; they have to work for them. But through the Scheme, the government encourages them to want such things and plan them. It assists them with materials and "know-how" and sends trained people to show them how to use them. The villagers have not changed overnight, and by and large, they are still sceptical of officials. They still resist efforts of the enthusiastic Gram Sevaks to persuade them to adopt new customs, and they still laugh with glee when something goes wrong on a demonstration farm. But more and more, the villagers are coming to appreciate that the movement is designed to do them good, and it has brought hope to many blighted areas.

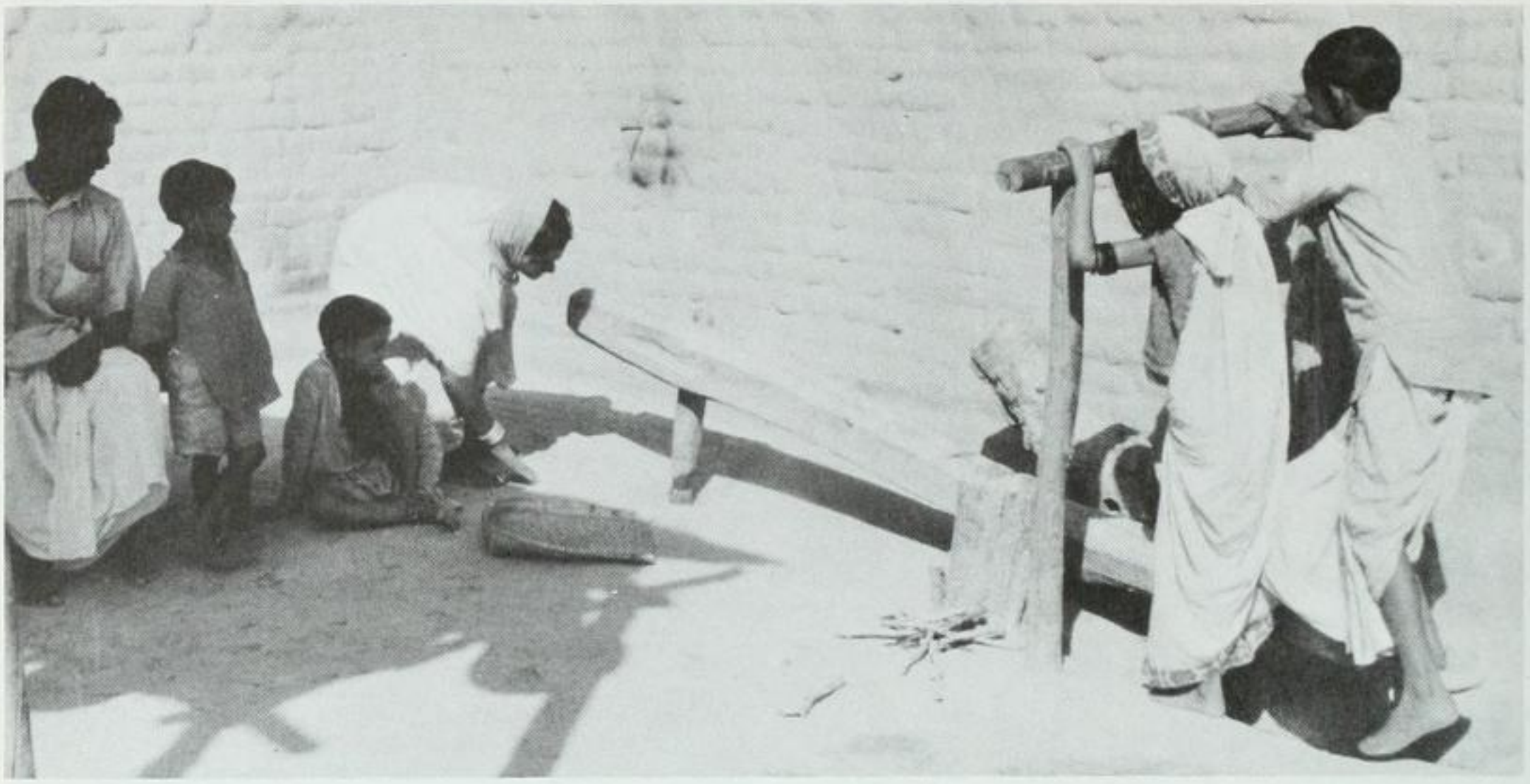
AGRICULTURE AND FORESTRY

Rice, the staple of most Indians' diet, is the most important and widespread crop. Wheat, the staple of the diet in northern India, is the second most important crop. Jute (used in making burlap bags), tea, tobacco, sugar and spices are the chief commercial crops and are also India's major exports.

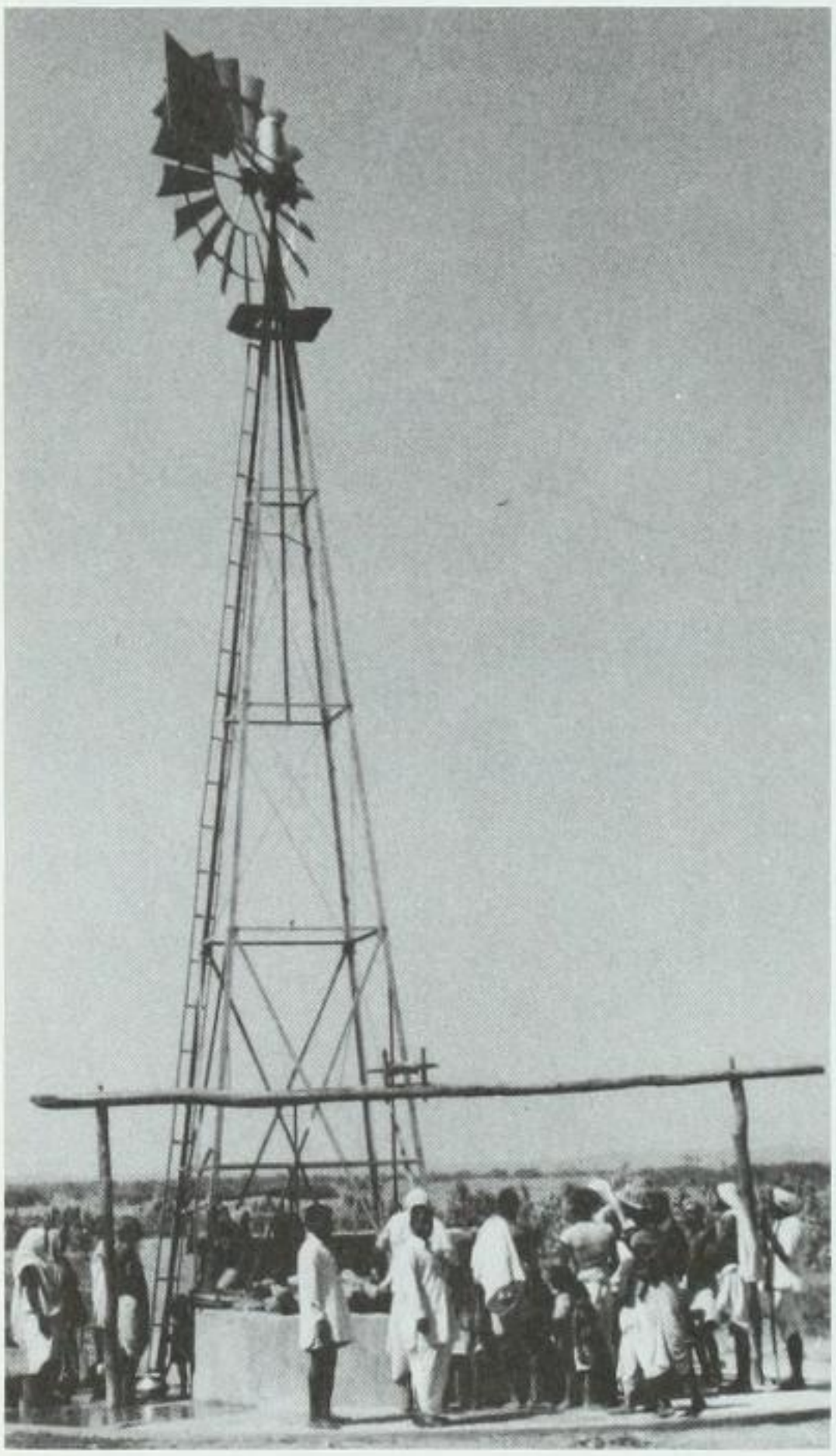
Livestock is relatively unimportant in Indian agriculture. Many cattle are raised, but the

A goatherd coming home with his flock along the road between Agra and Delhi. The goats appear well-behaved but the goatherd carries a stick just in case.

An ancient type of device for threshing wheat serves the purposes of this husband and wife team. The mere possession of it makes them one of the more prosperous families of the village.



Another primitive threshing device is this one for rice. The children make the shaft rise at the far end by pressing down on it with their feet. Then they take their feet off the shaft and the far end falls down onto the rice. The force of its landing beats the husks off the rice grains.

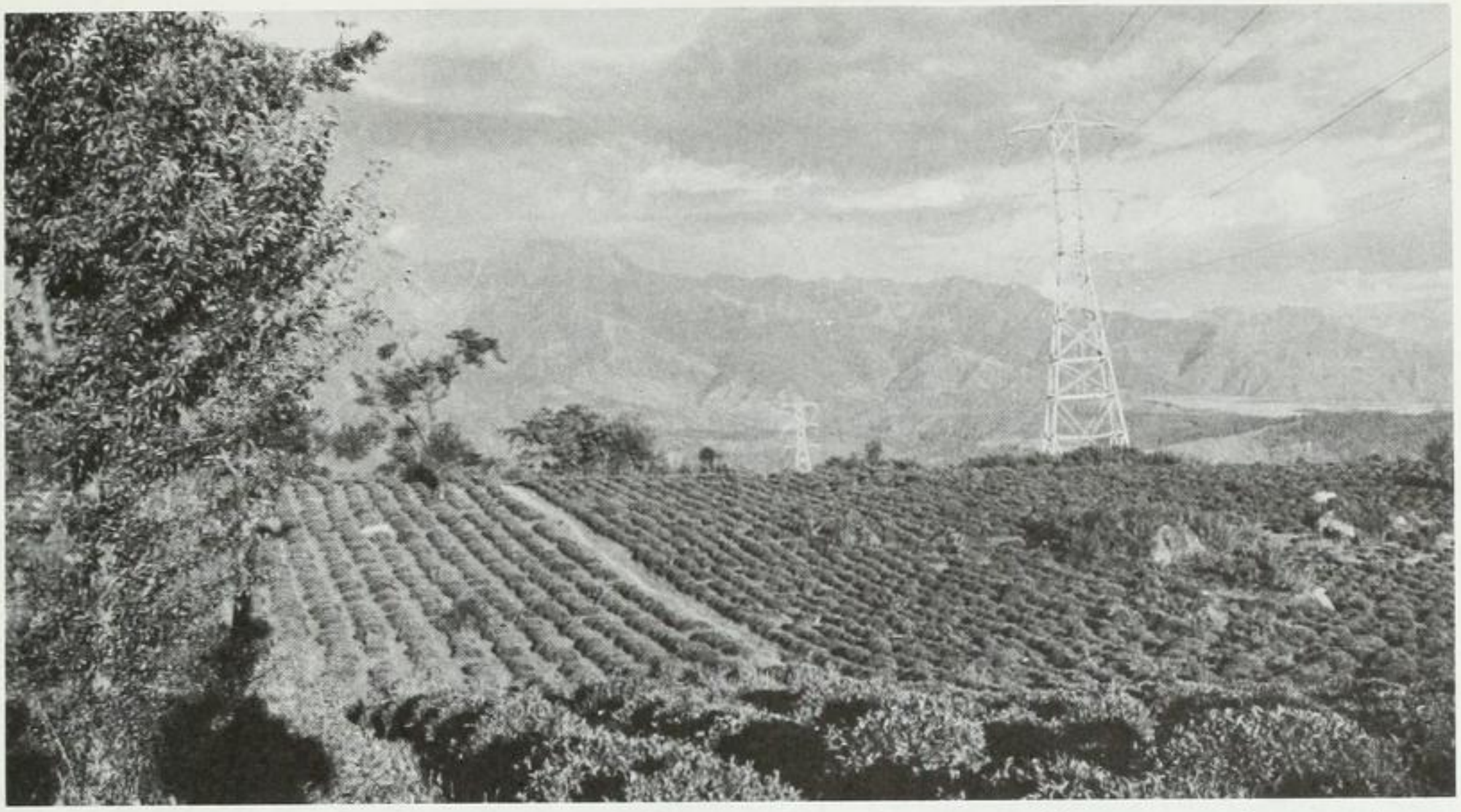


Indians don't slaughter them for beef or for any other reason, since the Hindus think of them as sacred animals. Poultry and sheep are the main sources of meat, although this is a luxury few Indians can afford. The chief beasts of burden are oxen and, for those who can afford them, elephants.

Forests cover about a fifth of India's land area, furnishing teak and other kinds of valuable wood. Lac, one of the basic ingredients of shellac and lacquer, is also one of India's forest products. It is a substance secreted by certain species of insects that live on twigs.

India is predominantly an agricultural country in the sense that most of the working population is engaged in agriculture. India's farms are not particularly productive, however, for a variety of reasons, including backward farming techniques, the small size of most of

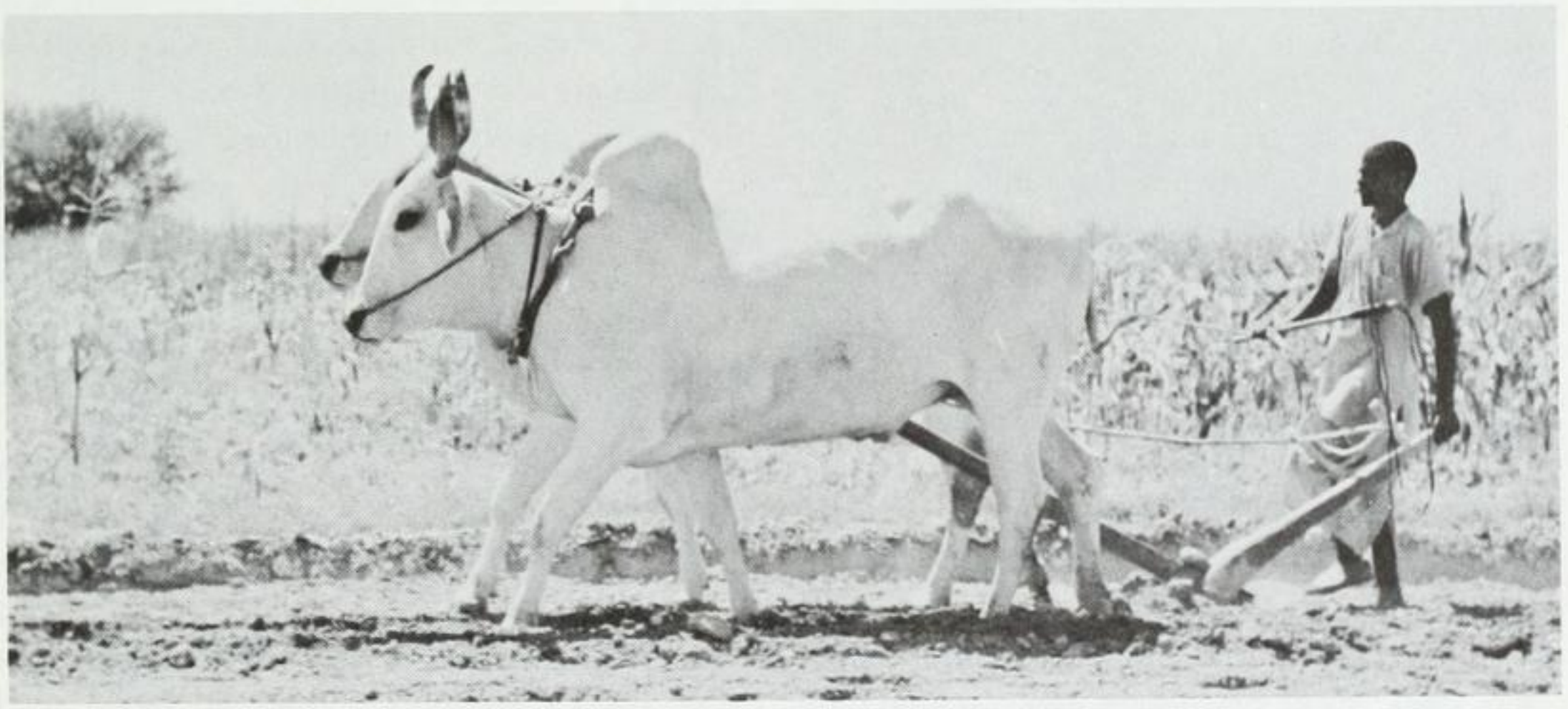
There is no such thing as plumbing in most of the villages. Water comes either from nearby streams or from wells. This well, a windmill type, is unusually good. A government agency built it as part of a whole new village in Bihar state. The new village replaced another that had been destroyed to make way for a dam.



Tea grows best at high elevations, and Indian tea plantations are usually on terraced mountain sides. The one shown here, near Palanpur in Maharashtra, is spanned by electrical transmission wires.

the farms, and, in some areas, poor soil and lack of rainfall or irrigation. Another reason for the low productivity is that many Indian farmers are subsistence farmers. This means that they raise crops only to live on, not to sell.

The basic problem of Indian agriculture is to increase the level of productivity. The central government is trying to help achieve this by financing irrigation projects and projects to prevent soil erosion. In the villages the Gram Sevaks are also trying to increase productivity by teaching the farmers to use fertilizers and better seeds and by urging small landowners to pool their holdings and farm them co-operatively for greater efficiency. Another scheme designed to aid agriculture is an unofficial one known as Bhoodan, carried out almost single-handedly by Vinoba Bhave, a disciple of Mahatma Gandhi. He travels through the country on foot, urging rich landowners to



A pair of humped Indian oxen draw a traditional type of wooden plough near Delhi.

The Indian government sponsors classes to help keep the various handicrafts alive. The government itself now takes an interest in handicrafts, not only to help the artisans earn a livelihood, but also to prevent their traditional skills from dying out.

make outright gifts of land to farmers who own no land. Like Mahatma Gandhi, he has a gift for communicating with his countrymen because of the saintliness of his own life, and his scheme has had some success.

By all these means and many others too, Indian agriculture has become more productive but it is still far from providing all the food the country needs. Self-sufficiency in agriculture would be an enormous boon to India. Not only would it bring greater income to individual farmers, but it would also diminish the country's need to buy food abroad, and would thus free more of its financial resources for the crucial scheme of industrialization.

INDUSTRY

Fewer people are engaged in industry, but it is extremely important nevertheless. The Indian government regards the rapid expansion of industry as a crucial factor in the country's future prosperity. Indeed, the government regards the growth of industry as so essential that the second Five-Year Plan devotes greater funds to industry than to agriculture. It concentrates especially on the creation and expansion of capital goods industries, that is, the manufacture of commodities for use in other industries rather than for the consumer. Pig iron, steel, heavy machinery and machine tools are capital goods, and the value of production of many of these items has increased by well over 100 per cent in India in the last decade. Some industries, such as the production of tea-processing machinery, have been started from scratch, while others, such as the production of pig iron and steel, have been substantially expanded.

Despite the progress made, India's only well-developed heavy industry to date is the manufacture of steel, in Jamshedpur.

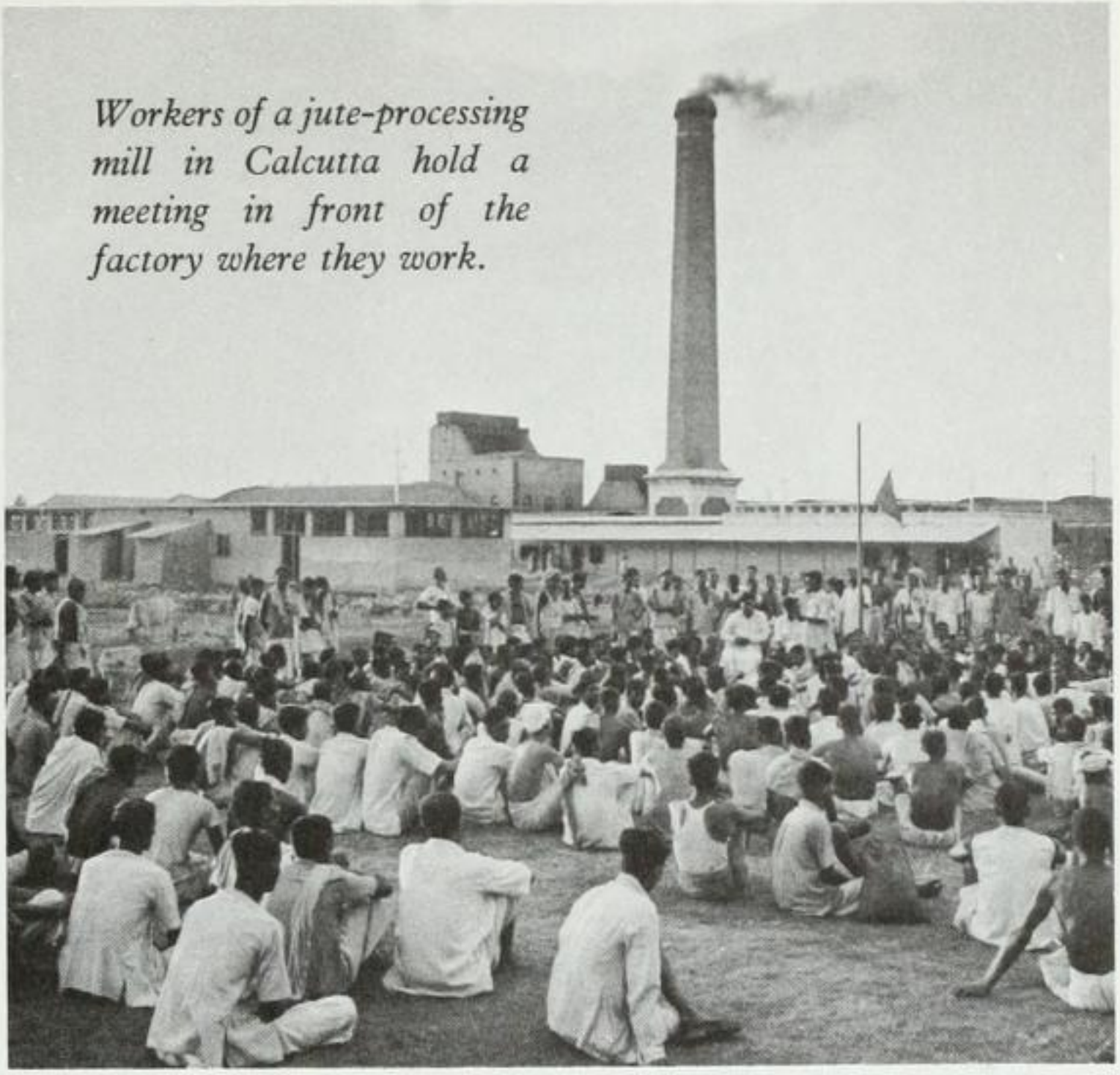
Although India is the world's seventh largest steel-producing country, it is nevertheless unable to produce enough steel for its own domestic requirements. The main raw materials for the making of steel—coal and iron ore—are present in India in abundance, especially iron ore. The most fully exploited coal and iron deposits are close to Jamshedpur.

Other important industries include the manufacture of burlap bags, cotton textiles, cement, matches, paper, leather goods and chemicals; the processing of sugar and tea; the refining of oil; and the processing of cashew nuts, a complicated procedure in which India is the world leader.

In the third Five-Year Plan, the government encouraged not only the expansion of heavy industry, but also the growth of the so-called "cottage" industries, chiefly the spinning of cloth in the home. Mahatma Gandhi believed that India's economy should be based on a combination of farming and cottage industries.

He felt that this would be a practical way of stimulating India's industrial growth without disrupting the traditional way of life.

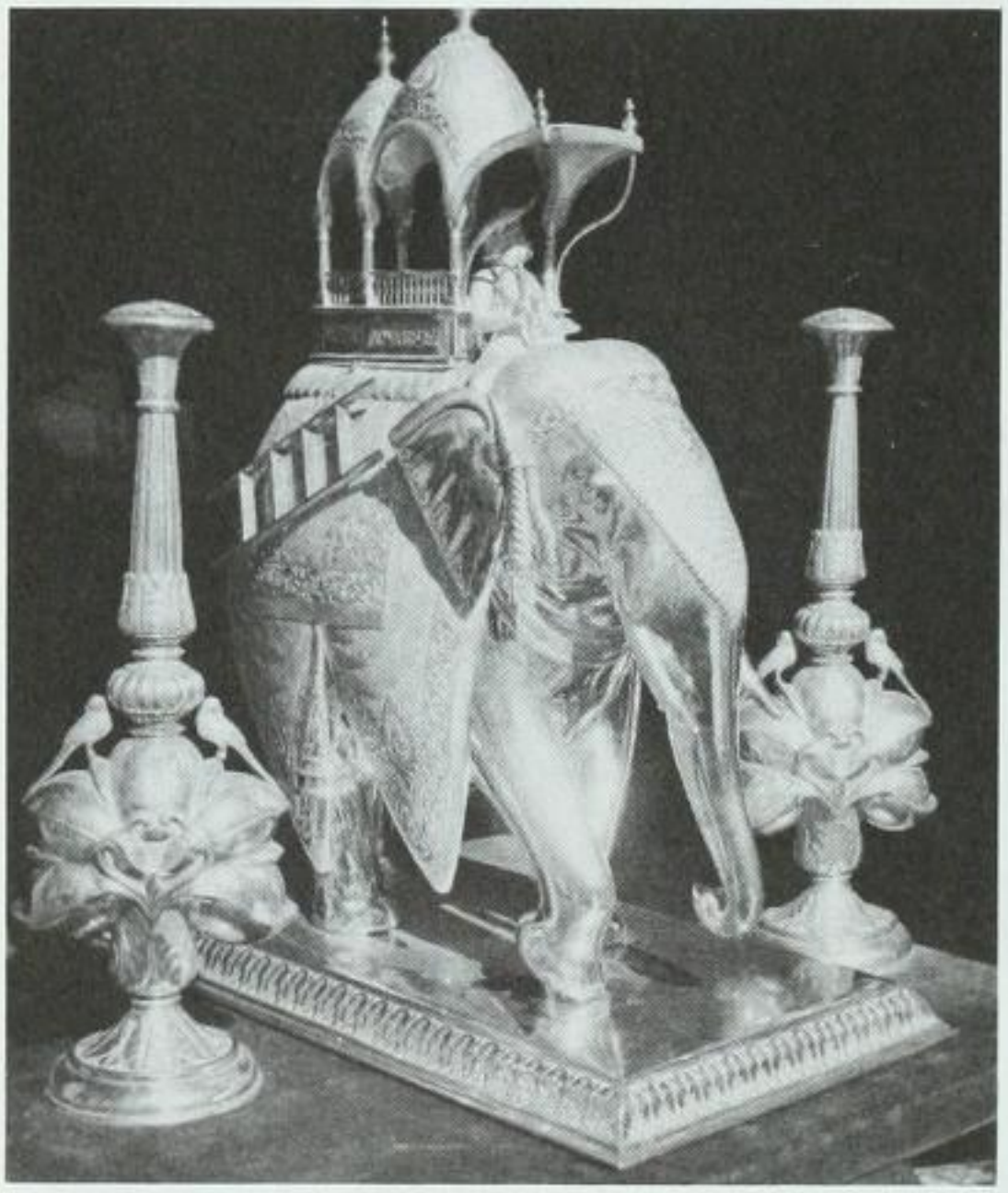
Apart from industry proper, the practice of various traditional handicrafts is widespread in India. These handicrafts include the making of mats, baskets, rugs, ivory carvings, ornate fabrics and many other objects of high artistic or functional value.



Workers of a jute-processing mill in Calcutta hold a meeting in front of the factory where they work.

Carding machines in a cotton mill in West Bengal. The machines serve to separate the cotton fibres from one another and collect them in groups of smooth strands.

Oblivious to India's industrial progress, accordion-ribbed sacred cows graze away outside a new thermal electric power station (a station that generates electricity from steam).



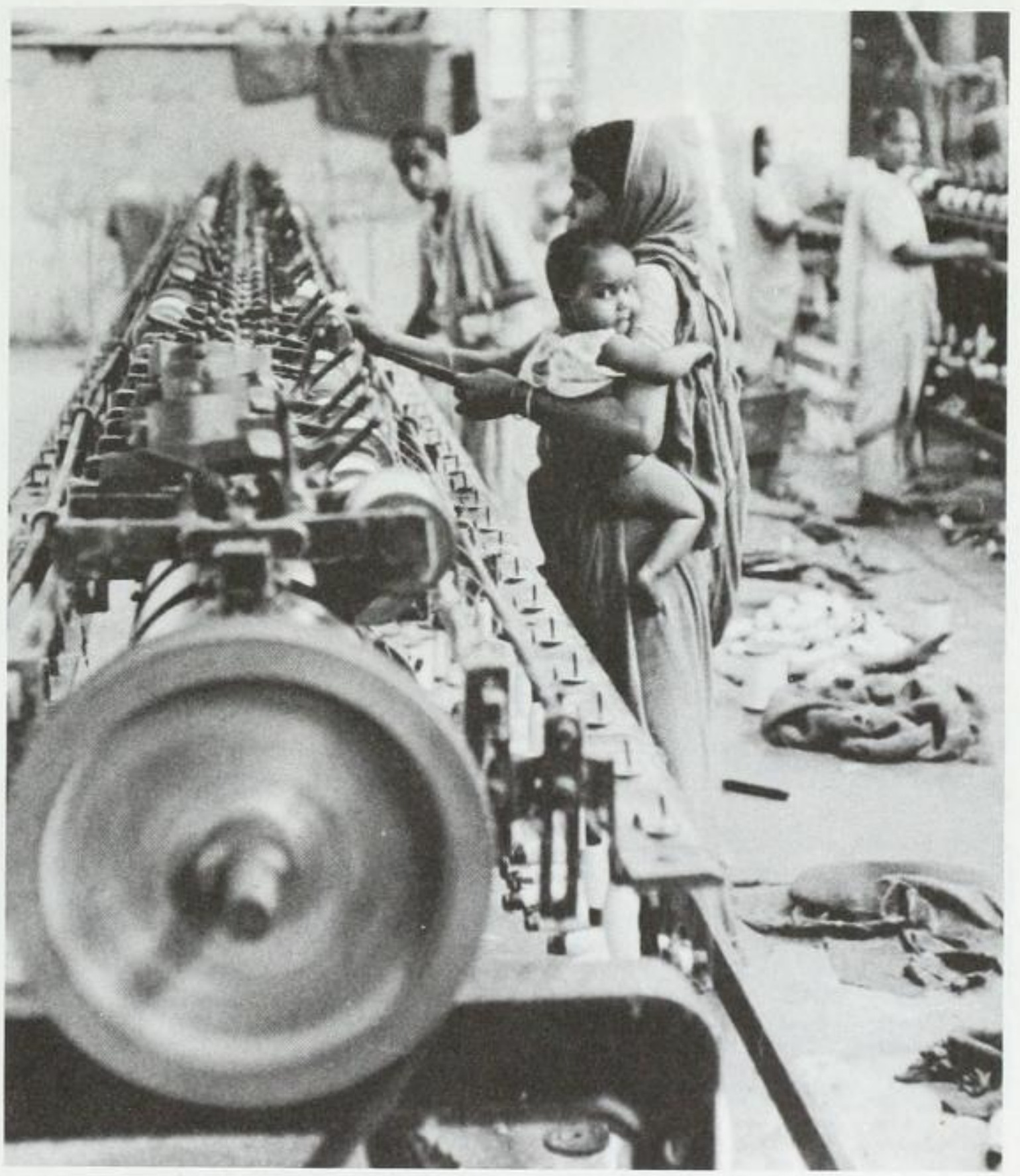
This stately elephant, bedecked, caparisoned, and replete with ladder, is a tribute to the silversmith's art.

TRADE

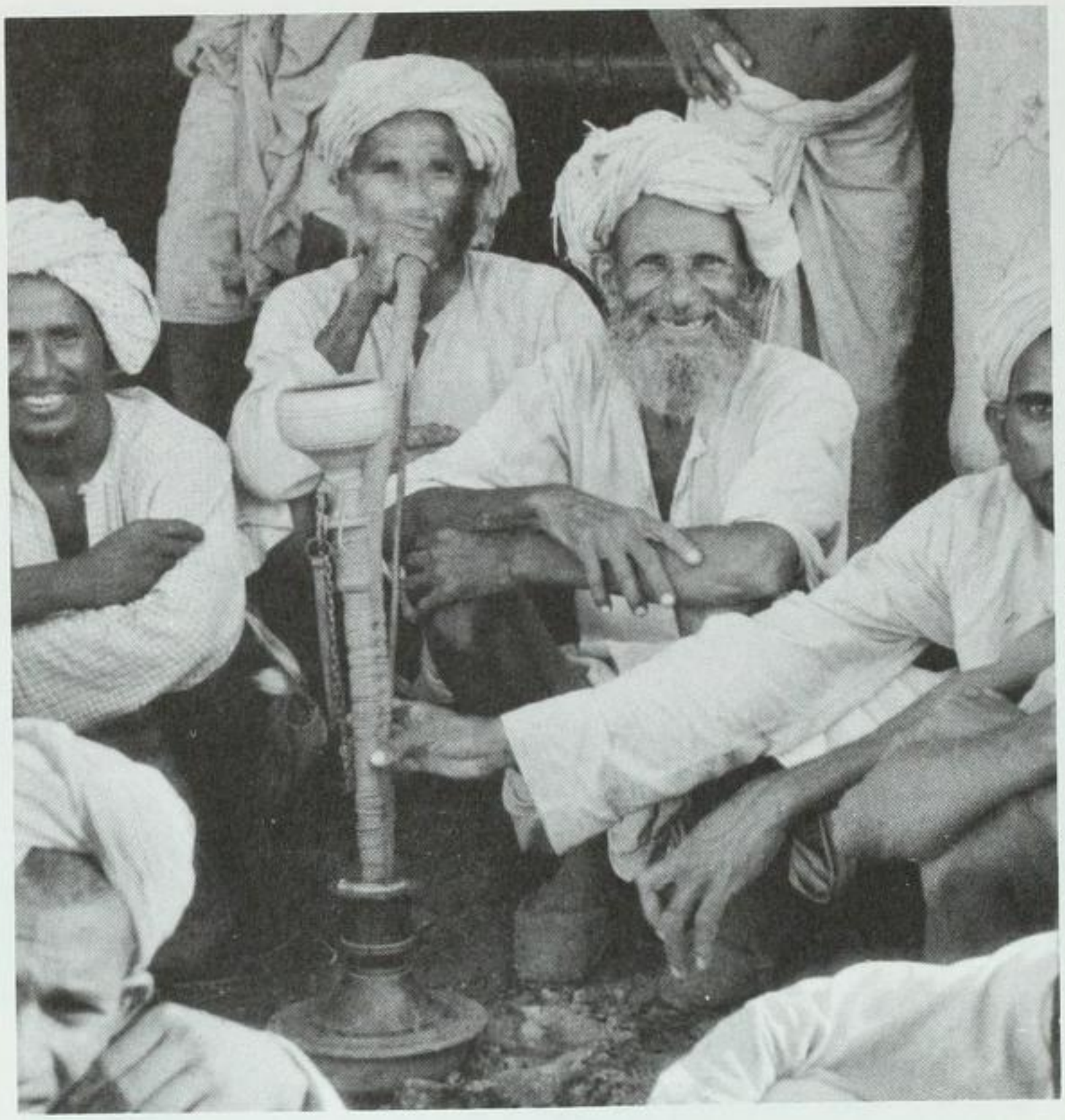
India's chief imports are food grains; industrial products, such as machinery, metals, cars and appliances; and raw materials for domestic industries, such as raw cotton, silk and chemicals. Its chief exports are tea, jute, cashew nuts (largely to Russia), lac, spices, peanut oil, linseed oil, manganese ore and cotton piece goods.

The pattern of India's foreign trade is a clear reflection of its economic problems. It is clear that the imports and exports do not match each other in value. As a result India's balance of trade is extremely poor, which means that the country spends more for imports than it earns through exports. Ultimately, the solution to this dilemma is the expansion of industry so that India will have goods to sell that are in demand elsewhere in the world. In the meantime, stopgap foreign grants and loans help keep the economy going.

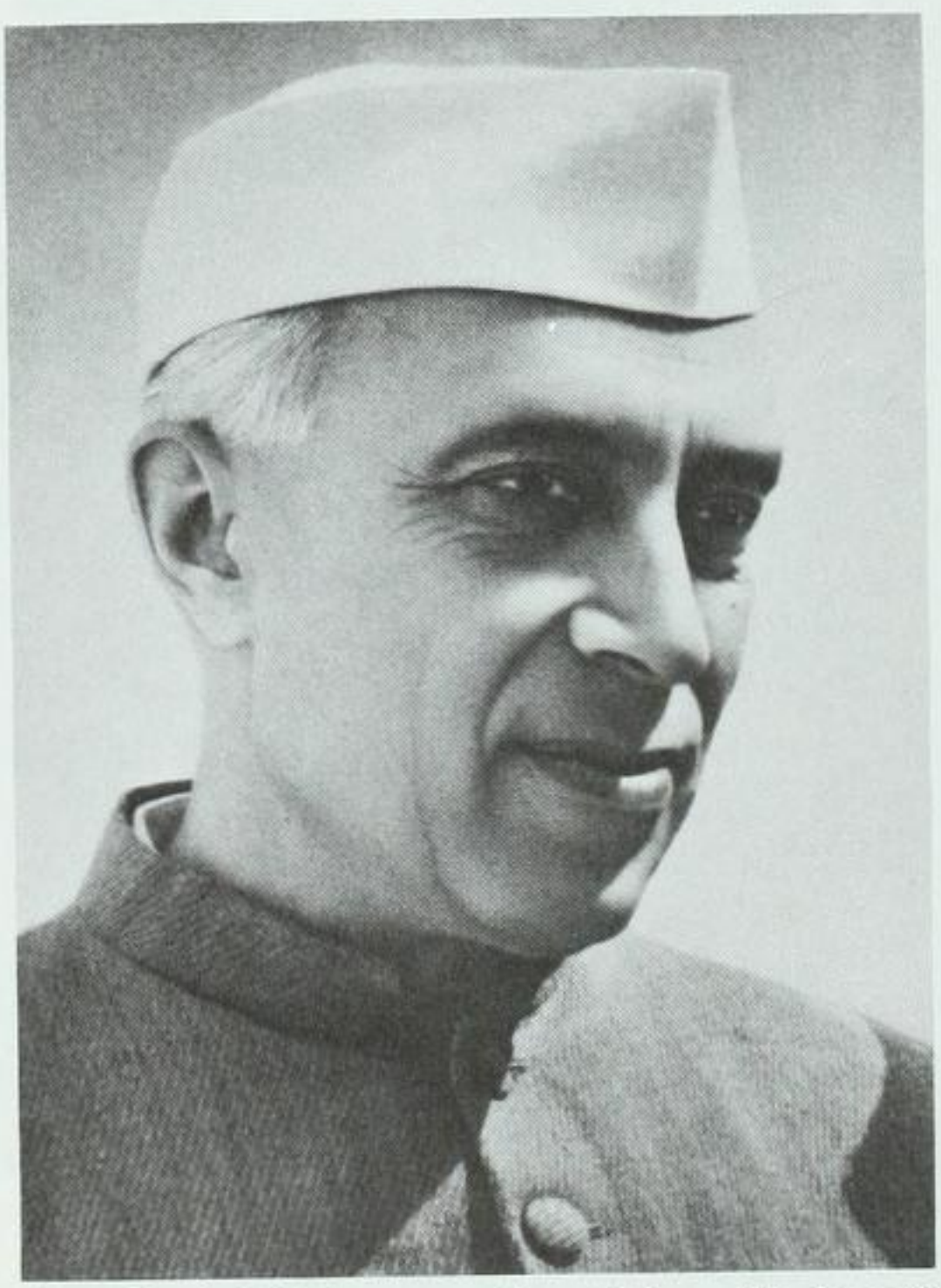
Land has to be cleared to make way for an extension to this steel mill. Human effort, aided only by shovels and pickaxes, is the means. The worker carrying earth away in the foreground is a woman.



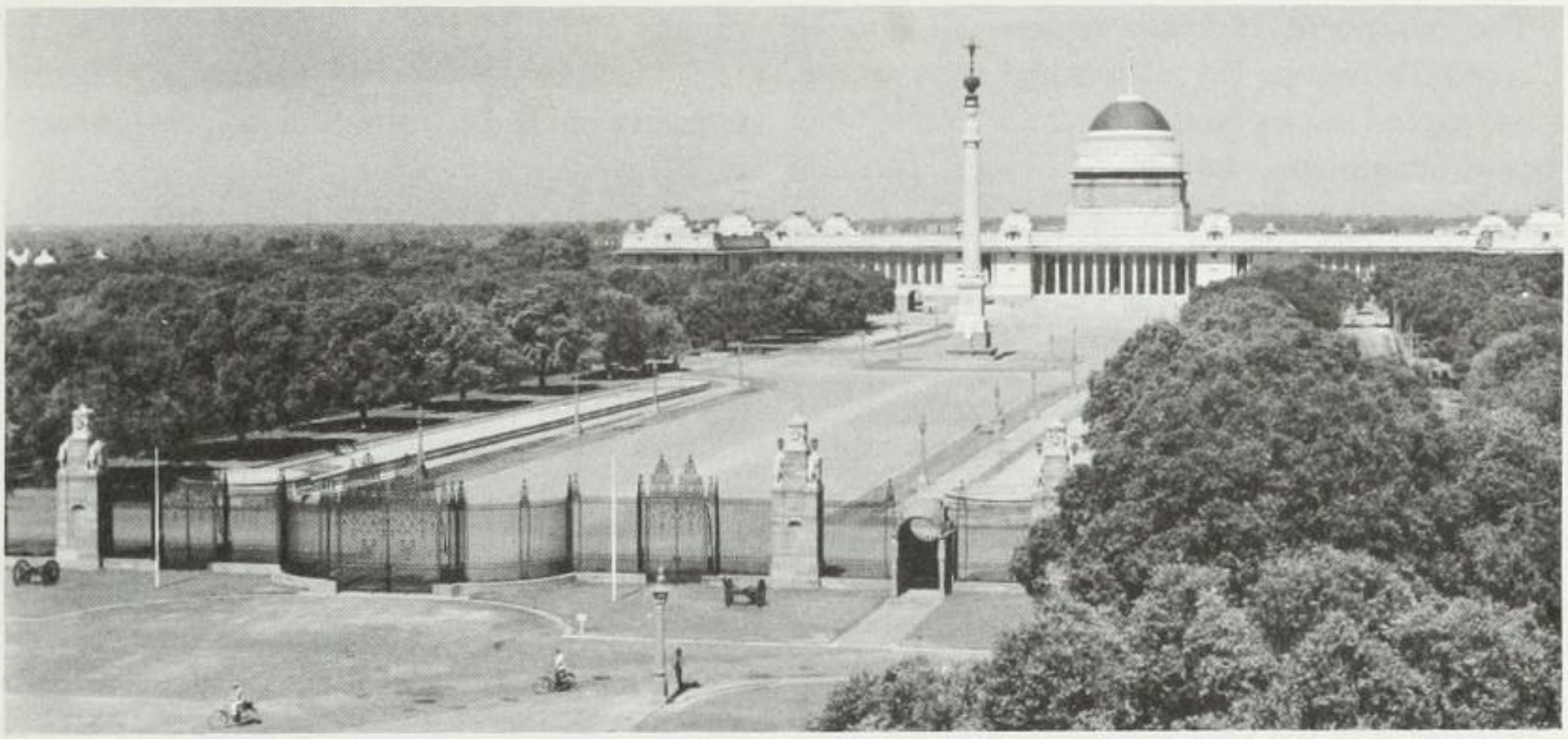
Women tend the spinning machines in a cotton mill in eastern India. This is one of many factories in that area that receives electric power from the Damodar Valley project. One of the employees prefers to keep her baby with her rather than leave it at home.



One of the village pastimes for the men is smoking the "hubble-bubble," a long pipe contrived so that the smoke passes through water before being inhaled. The men take turns with the pipe, passing it around to one another.



Jawaharlal Nehru served as Prime Minister for 17 years and was later followed by his daughter, Indira Nehru Gandhi.



Rashtrapati Bhavan, the President's Palace, in New Delhi. Formerly, it was the home of the British viceroys.

5. GOVERNMENT

Under the Constitution adopted in 1950, India is a democratic parliamentary republic. The president is elected every 5 years by an electoral college consisting of members of parliament. His duties are essentially ceremonial, while the real reins of executive power are in the hands of the prime minister. The prime minister is elected by the parliament. He may dissolve parliament and call for new elections before the end of his 5-year term. Jawaharlal Nehru served as Prime Minister for 17 years until 1964, and he was followed by Lal Bahadur Shastri and then Nehru's daughter, Indira Gandhi, who was succeeded by Morarji Desai.

Legislative power is in the hands of the two-house parliament, consisting of an upper house, the Council of States (Rajya Sabha), and a lower house, the House of the People (Lok Sabha). The state legislatures elect all the members of the upper house, except for the 12 whom the president appoints. Members of the lower house are elected by the whole population, with the exception again of the 10 members appointed by the president.

The highest court is the Supreme Court. The President appoints the chief justice and the 10 other judges for life terms.

India has no official, state-supported religion. The Constitution guarantees freedom of belief, worship, speech and expression, and prohibits discrimination on grounds of religion, race, caste or sex.

The republic of India belongs to the Commonwealth of Nations. It accepts the Queen of England as a symbol of unity among the Commonwealth but not as the sovereign of India.

The problem of dividing India into states in a way that suits the whole population has been a thorny one ever since the country gained independence. The guiding principle has been to try and organize the states along linguistic lines, but it seems that no matter how the boundaries are drawn, the states never consist solely of one linguistic group, and the minorities that find themselves outnumbered in any given state frequently agitate for union with another state or for a state of their own.

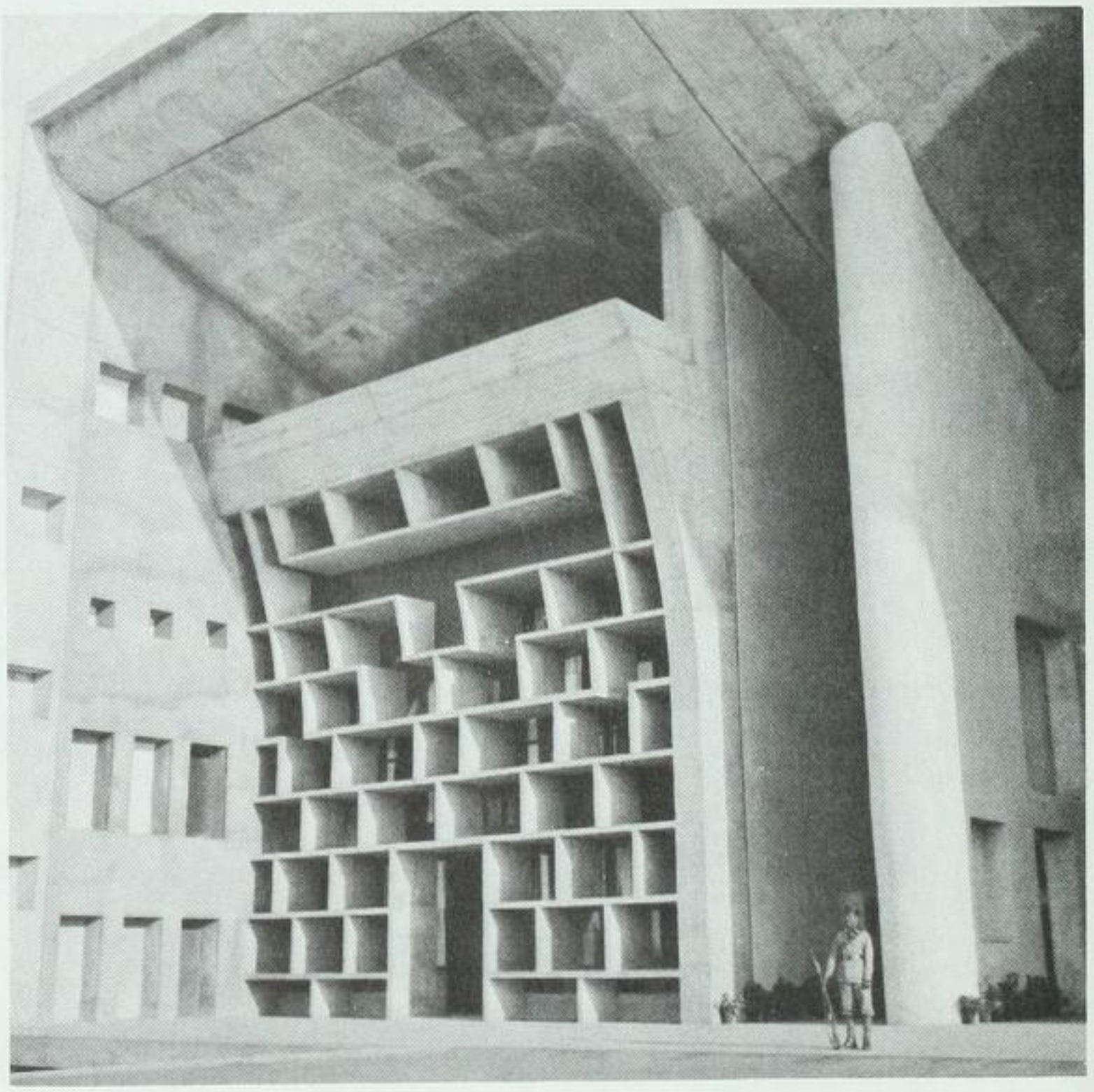
In 1969, agitation for division of Andhra Pradesh on economic, not linguistic, lines, added a new basis for partition, for the state is almost entirely Telugu in speech. The interior of the state, including the large city of Hyderabad, is poorer and more backward than the coast area.

The movement to create a new state, to be called Telengana, led to riots and mass arrests, and caused uneasy feelings in the adjoining state of Maharashtra, where a similar partition movement already existed.

Currently, there are 22 states, including Jammu and Kashmir, ownership of which is disputed between India and Pakistan. The other states are Andhra Pradesh, Assam, Bihar, Gujerat, Haryana, Karnataka (formerly called Mysore), Kerala, Himachal Pradesh, Madhya Pradesh, Tamil Nadu, Maharashtra, Manipur, Meghalaya, Nagaland, Orissa, Punjab, Rajasthan, Sikkim, Tripura, Uttar Pradesh and West Bengal. The state governments are essentially miniatures of the central government, and they have considerable authority and responsibility.

In addition to the states, there are the federally administered territories: the Andaman and Nicobar Islands; Chandigarh; the Laccadive, Minicoy and Amindivi Islands, now called Lakshadweep; Arunachal Pradesh; Mizoram; Dadra and Nagar Havli; Goa, Daman and Diu; Pondicherry; and the federal capital district of Delhi, which is somewhat like the U.S. federal District of Columbia. Sikkim, formerly an Indian protectorate, was annexed in 1975.

On the local level, there is an unofficial kind of "government," entrusted to the village councils or *panchayats*. The only sense in which they are official is that they are authorized to act as local courts for very minor offenders. The villages elect the members of the village panchayat, who then serve as intermediaries between the villagers and the Gram Sevaks and state governments. Members of the panchayat report to the Gram Sevaks and the state governments on the needs of their villages and help interpret to the villagers the plans and efforts being made to help them. Most, but not all, of the villages of India have panchayats. Actually the panchayat is an ancient institution that flourished under many different dynasties and rulers, but broke down under the British. The central government has revived it to help in educating the people in democracy.



The High Court Building at Chandigarh, capital of two states—Haryana and the Punjab. The original capital of the Punjab was Lahore, which went to Pakistan. The new capital, Chandigarh, was built from the ground up by an international team of architects headed by the famous Swiss architect Le Corbusier. When the state of Haryana was carved out of Punjab, Chandigarh was made a federal territory serving as the capital of both states.

India

in pictures

Won't you accept this invitation to study India through a picture-and-word tour of the land that, more than any other, symbolizes the exotic East?

Here you will see India's teeming hordes of people who struggle every day for sheer survival. You will gain an understanding of the various religions which seek to explain existence and to comfort man in his daily struggle. You will see, too, the beauty to be glimpsed in the lives of the bejeweled maharajas astride their painted elephants. Here are fantastic extremes—in climate, ranging from parched desert to snow-covered mountains to steaming rain-drenched plains; in art and architecture, with the monumentally ornate temples so different from the sublime Taj Mahal; in people, from the pathetic "Untouchables" to the flamboyant princes, to the noble, saintly figure of Gandhi, whose influence may be greater today than it was during his lifetime. Many-sided India, with its dire economic problems and its crucial significance to the United States and the free Western world, truly exerts a compelling fascination.

If you have ever longed to travel to India, this book will almost grant your wish, for the country comes alive in these pages. And if you haven't given India much thought, you will find your interests stimulated as you study this complex giant of a land. The abundance of specially selected photographs transport you to Indian soil, where you too can stand and marvel before the Taj Mahal, feel the airy heights of the Himalayas, sit on the terrace of a lovely Rajput palace, or look in on a remote isolated Kashmiri village at the rooftop of the world.

As you take this comprehensive tour of India, you will learn about Indian geography, art and literature, about Hinduism and why the Hindu places so little value on the here and now, about the Indian way of life and the unique caste system. And as you take an excursion far back in time, surveying In[illegible]tory, you will see some of its problems in sharper perspective and per[illegible]nd why its future is so important to all of us.

R26999 1957 8 12 DH

Front cover photograph of sculpture at Ajanta, and back cover photograph of women at Jaipur celebrating the festival of Diwali, courtesy of the Indian Government Tourist Bureau.

STERLING PUBLISHING CO., INC. NEW YORK